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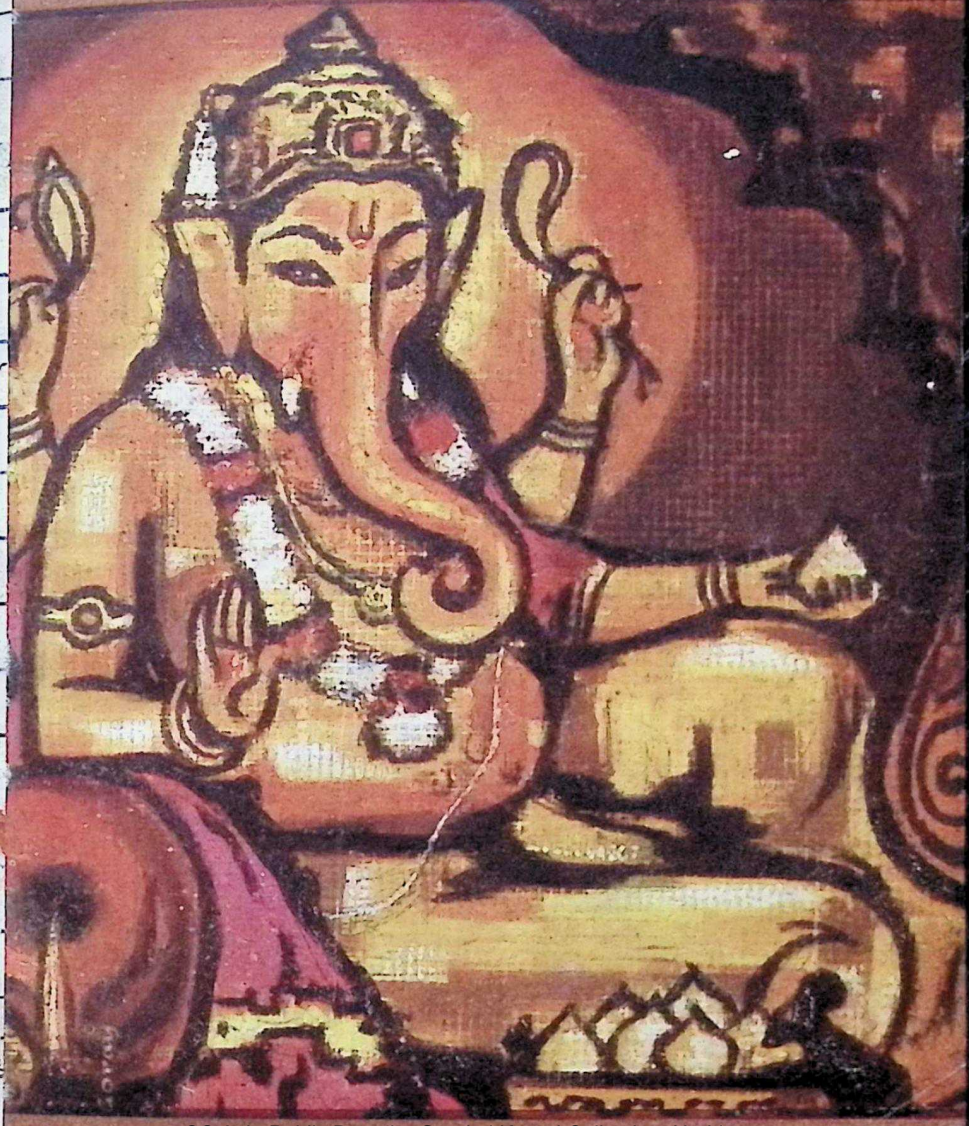

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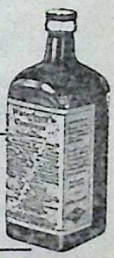

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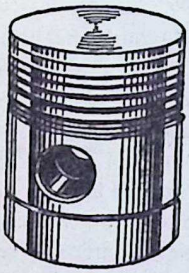

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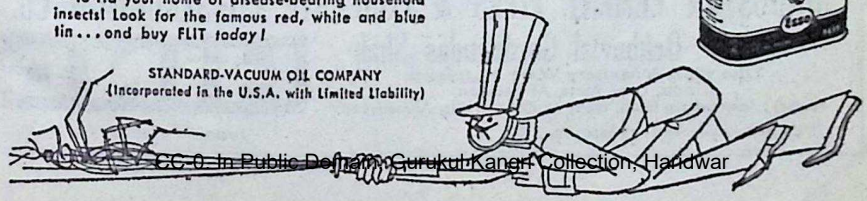

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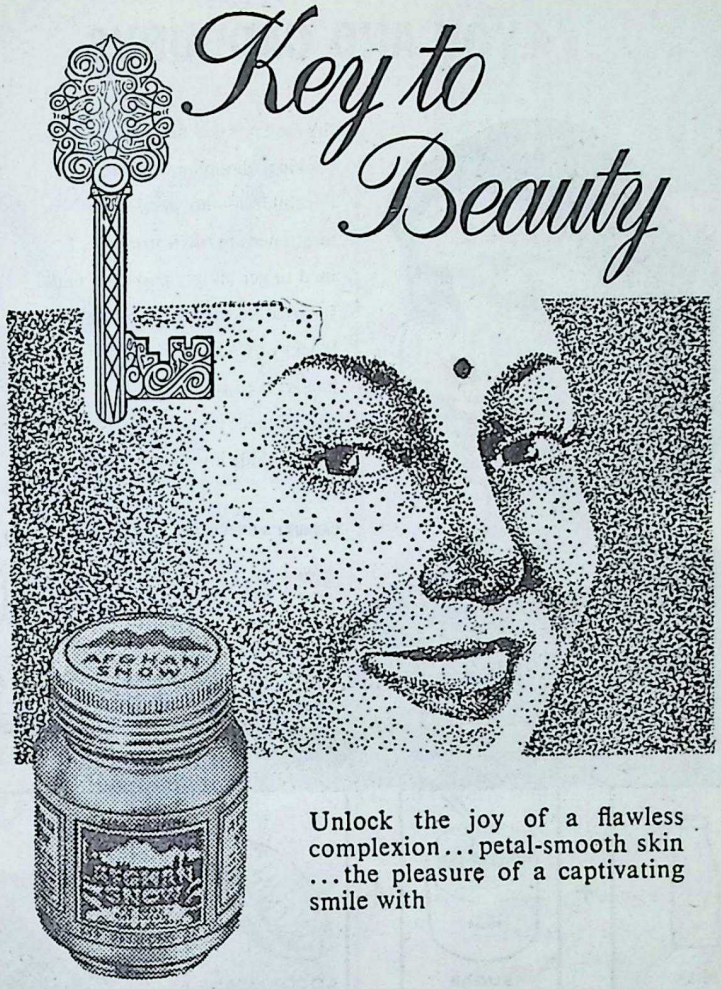

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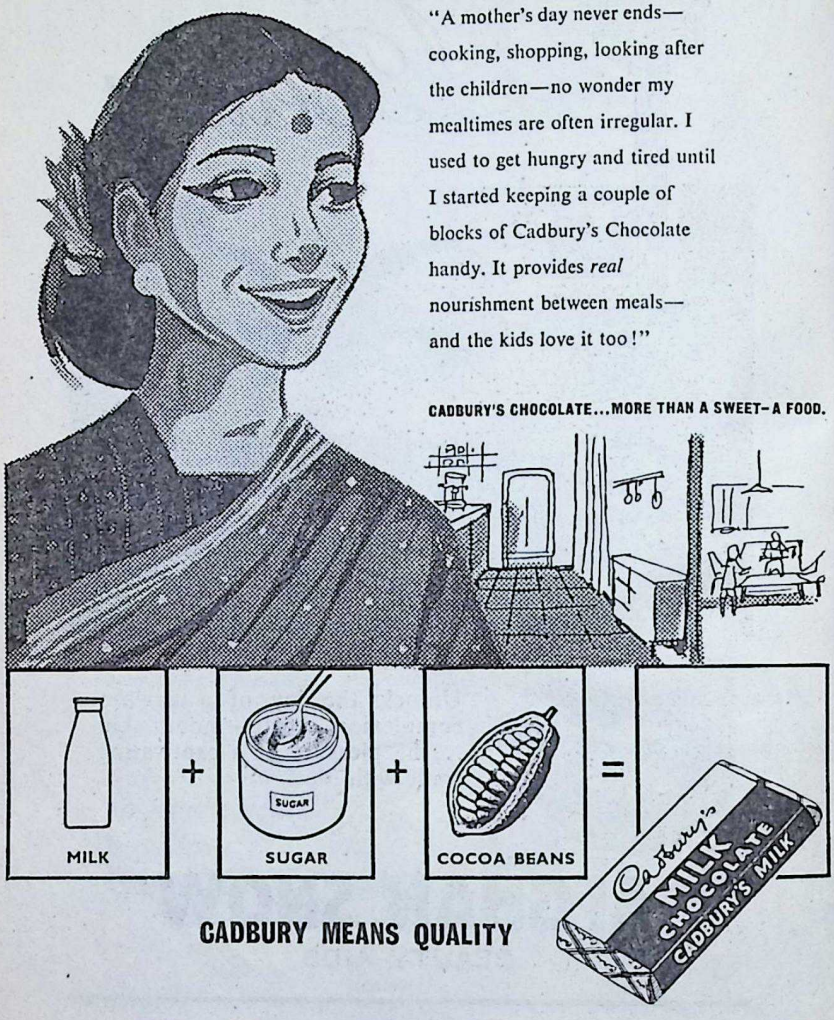

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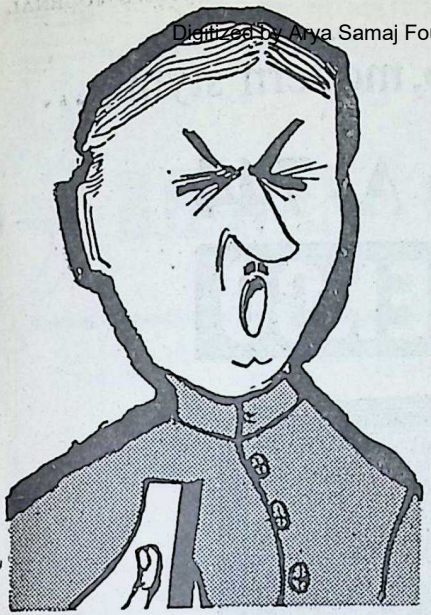

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CONTENTS

	Page
* Lord Ganesa (Prayer)	11
* Kulapati's Letter No. 212 : —Sanctions behind Trusteeship—Custom and Conscience—Contractualism	12
* Jnana Ashtanga—Bhagwan Ramana Maharshi	17
* Adhyatma Ramayana : Truth about Sita	19
* Our National Culture Sri C. Rajagopalachari	21
* Krishnavatara : Guru Sandipani—Sri K. M. Munshi	25
* Pageant of Great Lives : Nammalvar—Dr. Devasenapati ...	31
* Narada's Gospel of Divine Love ...	37
* Unity and Vitality of India—Sri Jawaharlal Nehru	39
* To Our Past Students Smt. Lilavati Munshi	45
* Worship of Lord Ganesa : Sri M. V. Sridatta Sarma	48
* The Battle Against Plague ...	51
* Question Box —Sri K. M. Munshi ...	55
* John Kennedy (Profile)	57
* Tapaswini : Rajba's Pilgrimage ...	60
* Stories of King Madana Kama : Pratapa Regains his Kingdom ...	67
* Notes & News	71
* Our Book-Shelf	73

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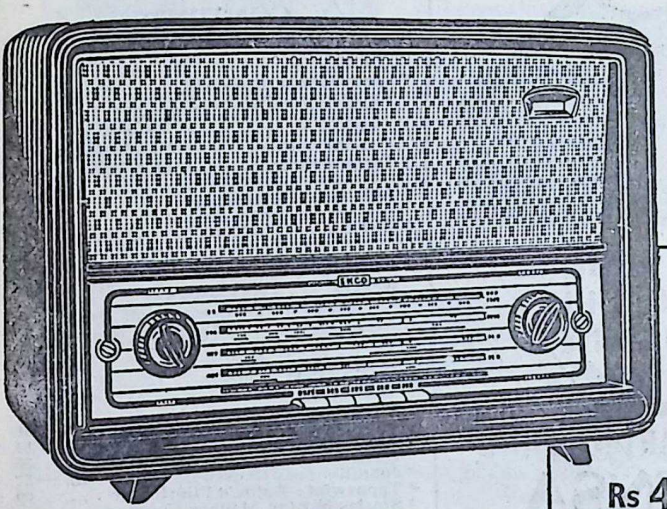

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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BHAVAN'S JOURNAL

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Vol. VII AUGUST 21, 1960 No. 2

PRAYER TO LORD GANESA

यतोऽनन्तशक्तेरनेकाश्च जीवाः यतो निर्गुणादप्रमेयाद्गुणास्ते।
यतो भाति सर्वं त्रिधाभेदभिन्नं सदा तं गणेशं नमामो भजामः॥
यतश्चाविरासीज्जगत्सर्वमेतत् तथाब्जासनो विश्वगो विश्वगोप्ता।
तथेन्द्रादयो दैत्यसंघा मनुष्याः सदा तं गणेशं नमामो भजामः॥

Let us offer obeisance to Lord Ganesa from whose eternal powers have sprung innumerable lives; who, devoid of all qualities and beyond all proof, has yet given birth to the threefold gunas, and by whose powers this world, divided by the threefold gunas, is illumined.

Let us always pray to Lord Ganesa from whom all this world emanated; from whom Brahma, Siva. Vishnu, Indra and other devas, hordes of asuras and human beings came into being.

—Ganesa Purana

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 212

* SANCTIONS BEHIND TRUSTEESHIP
* CUSTOM AND CONSCIENCE
* CONTRACTUALISM

Bharatiya Vidya Bhavan,
Bombay.
AUGUST 21, 1960.

MY YOUNG FRIEND,

HUMAN nature being ordinarily egoistic, selfish and acquisitive, some sort of sanction is necessary to restrict or regulate the exploitative tendencies of the individual. The capitalist society has found such sanction in money value being regulated by contract; socialism, in legislative and economic coercion; Communism in total coercion. Can a trusteeship society with its supremacy of moral obligations and voluntary acceptance of simple living develop an effective sanction? Can such sanctions be forthcoming in modern society and how?

In order to study the kind of non-violent sanctions available to a free trusteeship society, it will be helpful to consider their varieties which have been attached to trusteeship of different stages through which society has passed.

In the pre-modern world, trusteeship, more often than not, was imposed by custom or religion, supported, if at all, by the rulers remotely. In the past, even the most arbitrary despot, unlike the total despot of modern times, could not flout custom or religion; for he had not at his disposal the mass media of communications and the vast facilities for exercising coercion which modern science has provided our present-day rulers with.

The *karta* of the Hindu Joint Family, in cases far more numerous than what the modern mind is prepared to admit, acted as a faithful trustee. He held the family property, and was expected to manage and administer it for the welfare of the family. He was expected to watch with care the advancement of its younger members belonging even to collateral branches and had to give asylum to the orphans, widows and destitutes in the family

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Many *kartas* did not come up to the expectations of social opinion or *shastric injunctions;* many were dishonest; quite a few enriched themselves or their own branches at the cost of the others. But none of them could forswear the obligations which his position entailed, however perfunctorily he performed them. Social opinion of his little world would never forgive him, if he did; he would invite social disgrace, which custom enjoined; his own womenfolk and relatives would look upon him as a fallen angel; he would be deemed to have ruined the family prestige. And there was always the dread of an after life, in which he would have to suffer the consequences of his lapses.

At the same time, right through the centuries and till very recently, conscientious *kartas*—uncles, fathers, elder brothers—have been known to have slaved for life to bring up and look after the helpless members of their families, very often, despite strife, distrust and ingratitude. The sense of *karta's* obligation to his family had gone deep both in the individual and the social conscience.

The sanction behind a *karta's* obligation was imposed by the combined pressure of custom, tradition, social opinion and religious injunction, which made family bond sacrosanct. And this familistic outlook on social relations was carried into several social relations, where in fact, the parties were not members of the same family. When in his teens my father left his native town for another for service, he took with him a small Brahman boy as a cook who continued in service for some years. He left our service years before I was born; but he always remained a member of our family. Whenever there was a marriage or death in the family, he came all the way from his native village like a distant relative to share our joy or sorrow and help in the ceremonies and dinner arranged on the occasion. Whenever he was in difficulties, he came to us for help. When, as a Home Minister, I visited his town, the penniless old Brahman that he was, welcomed me to his dilapidated house with the affection of an old member of the family.

I have known many such master-servant relations, also some cases of the master having gone to the extent of helping the servant's family after his death, and a few ones, of the servant continuing to serve the master's family in distress at considerable cost to himself. Mahomed Safi, our old Muslim servant, would not leave our service, though offered elsewhere better prospects, when my father died and left us in poverty. He ungrudgingly accepted a cut in his salary, supplemented his income by some extra work in his spare moments, waiting for his boy-master to grow up and do well.

The sanction in such cases was not imposed by custom; it was imposed on both sides by a sense of family bond—a moral and spiritual obligation. It was a bond which recognised mutual duties, irrespective of the contractual relation of master and servant.

Far back in 1897, our family came in direct touch with the tenants of the agricultural lands which came to my father's share on family partition. Then familistic relations grew up bet-

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ween us and them in spite of difference in status and caste. After my father's death, even when we were thrown on our meagre return from agricultural lands for our subsistence, they shared our festive occasions and days of mourning. When visiting our native town they invariably came to my mother and talked to her of their joys and sorrows. In the days of their distress, whether from a bad season or some personal loss, we remitted the rent or made advances, which were repaid in disregard of the law of limitation if and when their finances permitted. The relations were familistic; the sanction was primarily a sense of moral obligation; the rent note, signed annually, often without reading it, was a bare vestige of contractual relations.

The late Maharana of Udaipur, whom I knew intimately, never sat down to his meals unless his retainers, some hundreds, had been provided for. He looked upon them as members of his family; the ancestors of some of them had forged a family bond with his forefathers by shedding their life for Mewar. Even when the State was integrated and his privy purse was limited, the Maharana stinted every expense, rather than throw out his retainers in the street.

In all these cases, the relations, which qualitatively were of the same nature as moral trusteeship, were not merely the outcome of custom, but of familistic responsibility; the sanctions were provided by social opinion and conscience moulded by education and tradition which discounted selfishness where moral obligations were concerned. The fact that in some cases such sanction was defied by aggressive selfishness is no ground for minimising its efficacy in normal cases.

● ● ●

Then came the transition of social relationships, 'from status to contract', to use the oft-quoted words of Henry Maine. In fact it was a transition from moral obligation to hedonism. Individualism spread in most parts of the world under Western influence. Every relation was considered the outcome of rights surrendered by one party to secure an adequate surrender of rights from another.

In the nineteenth century, often the texture of human relationship in Europe came to be looked upon by and large as contractual. Society was conceived as a contractual structure, a world of warring individuals kept together by reciprocal surrender of some individual rights by each of them for common advantage. All relations between the master and the servant, between the landlord and the tenant, between the employer and the employee, were purely economic, assumed to have arisen from freely accepted obligations. Governments were also conceived as having been based on contract made by the people between themselves at some imaginary period. Rousseau became the prophet of the social contract theory which caught the imagination of men, hopelessly unscientific and unhistorical though it was. This concept still survives in the constitutional myth that when the party in power, under the dominating group of a few individual leaders, forces a change in the Constitution of India, it is 'We the people of India' that make the change.

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Under the influence of the gospel of contractualism, all relations were thought of in terms of contract. Social, moral or spiritual obligations, imposed by custom, tradition, religion or conscience, were replaced by obligations only arising from the individual's right to give and take. Each one was to fend for himself. Each one was to extract the utmost out of the other to his advantage and for no other motive: 'You stick to your right, I to mine.' The sanction was provided by the courts of law which enforced the contract or awarded damages for its breach. There was no duty derived otherwise than from contract—no familistic, social, moral or spiritual obligation.

The contractual concept of human relations also invaded the family. Under Western impact, the obligations to members arising from custom, tradition, religion and conscience began to wither away even in India. The *kartas* began to live for themselves. Helpless members of the family were neglected, starved out or set adrift. Sons broke away from parents. What right had any one else to demand a duty from me? Why should I slave for another?—were the questions which each member of the family began to ask for himself, treating the others as hostiles.

In the West this atomisation of family relations affected man and wife relations and has been affecting Westernised sections of society even in India. They were supposed to be based on contract; the law of reciprocal obligations, which slowly came to mean giving and receiving 'good time' companionship all the time, was accepted as governing marriage. The right to break, resile from or revise the contract overshadowed the mutual obligations, moral and spiritual, on which the institution of marriage, as the greatest stabilising human factor, rested.

Under the influence of this contractual concept of human relations, the family bond degenerated, particularly among the self-styled 'progressives' in the West and, aping them, the 'progressives' in India. The moral sanctity of marriage began to disappear. Too insistent assertion of 'rights' resulted in the disintegration of the marriage bond, in desertions, pre-marital and extra marital sex relations.

Children were unwanted; if they came, they were nuisances to be suffered or neglected; they had no moral claims. Childless marriages were accepted as normal. Love, devotion and moral responsibility for mutual welfare between man and wife, between parents and children, became of secondary importance.

'We are living in a Sputnik age' was a sufficient justification for this hedonistic claim. With the familistic responsibility on the decline at the very core, relations between master and servant, landlord and tenant, and employer and employee, came to be insistently contractual, deprived of its familistic content and resulting in ceaseless bargaining. And in this struggle for asserting mutual rights, whoever was the more helpless of the two went under. Whereas sixty years

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ago a good landlord would never have denied the widow and minor sons of a tenant the right to continue to till the lands even at some cost to himself. evictions even of hardworking and loyal tenants became the rule if a stranger was forthcoming to pay a little more rent.

It was in this age of contractualism that Equity, through the law courts tried to rescue the ethico-spiritual obligation involved in trusteeship, by inventing the doctrine of fiduciary obligation. Legal obligations enforceable by courts were defined as flowing from broadly-defined trusteeship, accepted by contract or presumed in law. By legal fiction, they were read into many relationships like those of principal and agent, director and the company or shareholders, *karta* and coparceners, *shebaits* and the deity, *mutavali* and God. But outside the narrow area of legally-enforceable relations trusteeship ceased to have a social, customary or moral validity.

In the nineteenth century, contractualism gave an added sanctity to treaties in Europe. This led to the rise of agreements between government and the concept of international arbitration. Even naked imperialism came to be described a 'trust'; though, in fact, it was nothing but a unilateral act of one nation imposing its power over another to exploit the latter's man power and resources for its own benefit for an indefinite priod.

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Jnana Ashtanga

Bhagwan Ramana Maharshi

Bhagwan Sri Ramana.

JNANA ASHTANGA consists of the eightfold path of Knowledge such as *yama* and *niyama*. Exhalation in this path means giving up the two aspects of name and form, of body and world.

Inhalation is taking in (grasping) the *sat* (being), *chit* (consciousness), *ananda* (bliss) aspects pervading names and forms.

Retention of breath is retaining them, assimilating what has been taken in.

Pratyahara is being ever on the vigil that the rejected names and forms do not intrude again ino the mind.

Dharana is retaining the mind in the heart, so that it does not wander, by holding firm to the concept already grasped, that is: 'I am the *sat-chit-ananda Atman* (the Self which is Being-Consciousness-Bliss).

Dhyana (meditation) is steady abiding as *aham swarupa* (in one's true form) which is experienced as 'I, I' of its own accord, just as when enquiring 'Who am I?', by stilling the corpse of this body of five sheaths. For this kind of breath-control there is no need of such regulation as *asanas* (postures) etc. One may practise it in any place or time. The primary aim is to fix the mind in the Heart at the feet of the Lord shining as the Self and never to forget Him.

Forgetfulness of the Self is the source of all misery. The elders say that such forgetfulness is death to the aspirant after Liberation.

It may be asked if the regular breath-control of Rajayoga is unnecessary. To this we reply: it is useful, but its value lasts only, as long as one is practising it, whereas the breath-control of the eightfold path of knowledge is a permanent help.

The aim of both kinds of breath-control is to remember the Self and to still the mind. Therefore until the mind has subsided in the heart by means of breath-control or Self-enquiry, regular yogic breath-control

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remains necessary; further than that, there is no need for it.

The *kevala kumbhaka* type of breath-control is of such nature that the breathing subsides in the Heart even without control of inhalation and exhalation.

One may practise the methods of either yoga or *jnana* (knowledge) as one will.

All the scriptures aim at control of the mind, since destruction of the mind is *moksha* or liberation. Yoga is control of the breath, while the method of *jnana* or Knowledge is to see everything as a form of truth or as Brahma the One and Indivisible. It depends on a person's latent tendencies which of these two paths will appeal to him.

The path of Knowledge is like taming an unruly bull by showing it a bundle of grass, that of yoga is like taming it by beating and yoking it. So say those who know.

Fully competent persons reach the Goal by controlling the mind, established and fixed in the truth of Vedanta, knowing the certainty of the Self, and seeing their Self and everything as Brahman.

Those who are less qualified fix the mind in the heart by means of breath-control and prolonged meditation on the Self.

Those who are still less qualified reach higher stages by methods such as breath-control.

Bearing this in mind, the yoga of the control of mind is classified as the eightfold path of Knowledge and of yoga. It is enough if breath-control is practised till *kevala kumbhaka* is achieved.

Direct experience of *samadhi* can also be attained by devotion (*bhakti*) in the form of constant meditation (*dhyana*).

Kevala kumbhaka with Self-inquiry, even without control of inhalation and exhalation, is an aid to this.

If that becomes natural to one, it can be practised at all times except during worldly activity and there is no need to seek a special place for it. Whatever a person finds suitable may be practised.

If the mind gradually subsides, it does not matter if other things come and go.

In the *Bhagavad Gita*, Lord Krishna says that the devotee is higher than the *yogi* and that the means to Liberation is *bhakti* (devotion) in the form of continuous or prolonged meditation on the Self, which is the sole Reality.

Therefore, if, somehow or other we get the strength to rest the mind perpetually in Him, why worry about other things?

As a nail cannot be driven into a stone, yet it enters easily into the earth, so the advice of the pious does not affect the soul of a worldly man, while it pierces deep into the heart of a believer.

—Sri Ramakrishna

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of Vedavyasa—11

Truth About Sita

ततोऽब्रवीद्वसिष्ठाय विश्वामित्राय मैथिलः।
जनकः स्वसुतोदन्तं नारदेनाभिभाषितम ॥

As soon as the *panigrahana* of Sita by Rama was over, Janaka related to Vasishtha and Vishvamitra the story of Sita as told by Narada.

यज्ञभूमिविशुद्ध्यर्थं कर्षतो लांगलेन मे।
सीतामुखात्समुत्पन्ना कन्यका शुभलक्षणा ॥

"While I was ploughing the land selected for the sacrifice in order to make it pure and even, I found this girl as a baby under the earth, unearthed by the plough-edge.

तामद्राक्षमहं प्रीत्या पुत्रिकाभावभाविताम्।
अर्पिता प्रियभार्यायै शरच्चन्द्रनिभानना ॥

"I looked at her fondly since I had no issues before that and I handed that moon-faced girl to my dear wife.

एकदा नारदोऽभ्यागात् विविक्ते मयि संस्थिते।
रणयन्महतीं वीणां गायन्नारायणं विभम ॥

"Once while I was sitting alone, Narada came to me singing the glory of Narayana to the accompaniment of his *veena* Mahati.

पूजितः सुखमासीनः मामुवाच सुखान्वितः।
श्रृणुष्व वचनं गुह्यं तवाभ्युदयकारणम् ॥

"I worshipped him and seated him comfortably. Then he told me: 'Listen, Janaka, to this important and secret truth which will add to your prosperity.'

परमात्मा हृषीकेशः भक्तानुग्रहकाम्यया।
देवकार्यार्थसिध्यर्थं रावणस्य वधाय च ॥
जातो राम इति ख्यातः मायामानुषवेषभाक्।
आस्ते दाशरथिर्भूत्वा चतुर्धा परमेश्वरः ॥

"'The Master of senses (Lord Vishnu) has come down to the earth as the four sons of King Dasaratha for protecting his devotees and helping the task of Devas in killing Rayana.

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योगमायापि सीतेति जाता वै तव वेश्मनि।
अतस्त्वं राघवायैव देहि सीतां प्रयत्नतः॥

" 'Yogamaya too has been born in your house as Sita. You must therefore try to give away Sita to Rama, (the eldest of Dasaratha's sons).

नान्येभ्यः पूर्वभार्यैषा रामस्य परमात्मनः।
इत्युक्त्वा प्रययौ देवर्गति देवमुनिस्तदा॥

" 'In her previous birth she has been the spouse of Sri Rama and nobody else's.' (She is Lakshmi when God is in the form of Narayana. When He is Rama She is Sita. When He is Krishna She is Rukmini. In other Avataras too she is not separate).' Saying this, the divine sage left for heaven.

तदारभ्य मया सीता विष्णोर्लक्ष्मीर्विभाव्यते।
कथं मया राघवाय दीयते जानकी शुभा।
इति चिन्तासमाविष्टः कार्यमेकमचिन्तयम्।

"From that time I have been looking upon Sita as Lakshmi, the Spouse of Vishnu. Wondering how I could hand over blessed Sita to Rama, I decided upon a plan.

मत्पितामहगेहेतु न्यासभूतमिदं धनुः।
ईश्वरेण पुरा क्षिप्तं पुरदाहादनन्तरम्।
धनुरेतत्पणं कार्यं इति चिन्त्य कृतं तथा॥

"This bow of Siva was in my grandfather's house. As soon as the Tripura-samhara was over, the bow was placed in my grandfather's house by Siva. I thought I could make this bow a stake for her marriage. I did so.

सीतापाणिग्रहार्थाय सर्वेषां माननाशनम्।

"This arrangement was made to curb the pride of other kings who would compete for the hand of Sita.

त्वत्प्रसादान्मुनिश्रेष्ठ रामो राजीवलोचनः।
आगतोऽत्र धनुर्द्रष्टुं फलितो मे मनोरथः॥

"O best of sages! By your grace the lotus-eyed Rama came here to see this bow now. My desire also has become fulfilled."

अद्य मे सफलं जन्म राम त्वां सह सीतया।
एकासनस्थं पश्यामि भ्राजमानं रविं यथा॥

Turning towards Rama, Janaka said: "Today I have achieved the fruits of my birth inasmuch as I see you sitting together with Sita and shining like the Sun.

त्वत्पादाम्बुधरो ब्रह्मा सृष्टि चक्रप्रवर्तकः।
बलिस्त्वत्पादसलिलं धृत्वाभूद्दिविजाधिपः॥
त्वत्पादपांसुसंस्पर्शात् अहल्या भर्तुः शापतः।
सद्य एव विनिर्मुक्ता कोऽन्यस्त्वत्तोऽधिरक्षिता॥

"Brahma is able to create the universe by wearing on his head the water flowing from your feet. Mahabali became the King of Devas by wearing on his head the water washing your feet. Ahalya was instantaneously freed from her husband's curse by the touch of the dust of your sacred feet. Who else is there as powerful in protecting his devotees as you?

यत्पादपंकज पराग सुराग योगि–
बृन्दैर्जितं भवभयं जितकालचक्रैः।
यन्नामकीर्तनपरा जितदुःखशोकाः
देवास्तमेव शरणं सततं प्रपद्ये॥

"I pray constantly at those feet by loving whose dust, Yogins who have conquered Time, also conquered the fear of Samsara, and, by singing whose praise, Devas have conquered griefs and sorrows."

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Our National Culture

C. Rajagopalachari

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CULTURE is an automatic pattern of good behaviour repeated and maintained without break. It is the aim of all education.

The culture of one country is slightly different from the culture of another country in that the pattern developed in one country on account of various reasons takes a particular shape. Just like patterns of cloth which are all beautiful they differ from one another slightly.

It includes how you dance, how you sing and how you paint; but the painting itself is not culture and the dancing itself certainly is not culture.

But of late dancing has been so overemphasised that it is almost mistaken for culture and when foreign people come on a cultural mission, they look about for all kinds of dancing they can see. But they do not look for culture in the ordinary behaviour of the people which is really the true basis of the culture of a particular country.

If you analyse culture, you finally get to this: it is self-restraint. If you impose particular kinds and means of restraint on your natural spontaneous reaction to the external world, and it becomes automatic, you get what you call the culture of the people.

The movements of the face, the eyes and the language you employ when somebody does something which pleases you or displeases you, the way in which you express your joy and satisfaction, the way in which you express your displeasure or anger, these are the result of your first reaction plus the restraint that you impose on yourself.

How much should you restrain is the real point in culture. If you are exuberant in your reaction, just as when you open the water-tap fully when there is strong pressure behind it, you get the water, but you can't fill the pot with it. Water comes with so much force that it spills out of the pot. A little restraint of the tap, however, keeps the flow of water even and the pot is filled. Similarly, a little self-restraint keeps the flow of your reaction properly and is appreciated. We should not suppress reaction but regulate, that is the secret of culture.

There are many ways of laughing; there is the smile, the slight laughter, the uproarious laughter and also wild laughter. All these variations are part

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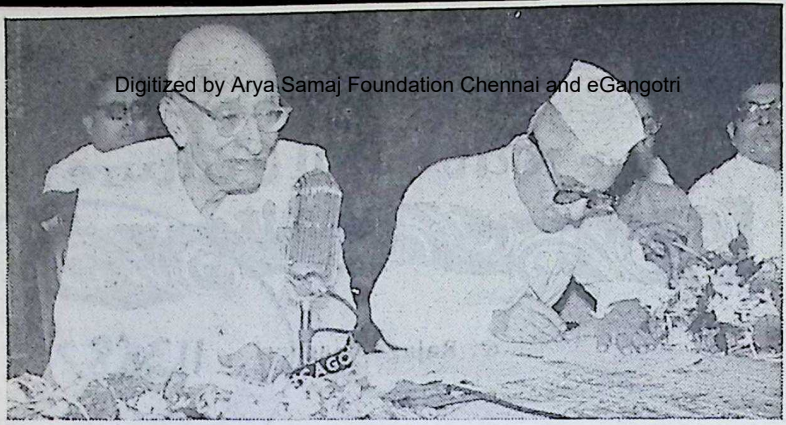

Rajaji addressing students of Bhavan's College.

of the delicate subject-matter denoted by the word 'culture'. It is not just good and bad; that is morality. Culture is slightly different.

You must try to develop your culture or at least retain the very good culture we have inherited from our great ancestors.

The great scriptures of our country emphasise over and over again self-restraint. The greater the restraint you impose on yourself, the better for your culture. That is why Hindu culture has become so famous throughout the world and it has come to stand so long without breaking down.

You may love education. You may admire progress. You may lose yourself in astonishment and admiration over modern discovery and knowledge, but I want you to remember that our ancestors have not been excelled by anybody else in the world at any stage of history in their perfect balance of mind, their sanity and their culture.

In olden days, we had not any means of communication that we have now. Even inside India it was mostly pedestrian walking and yet our ancestors had a broad outlook and looked at things in a universal way which is the subject of astonishment to modern readers.

We cannot imagine how such broad views came to be developed by our ancestors, the writers of our scriptures, the *rishis*, when they could not move about and see people of various kinds and see things of various descriptions in the world as we are able to do now.

The more we see now, the more easy it is for us to travel, much less of sanity we have now. Strangely enough it works in an inverse way.

In the olden days, there was breadth of view, but there is now much narrow-mindedness. When we think about it, we can realise how greatly we ought to admire and love the ancestors to whom we owe our being today and our whole outlook.

That is why what I did in respect of *Ramayana* and *Mahabharata* is

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really much more important and useful and lasting work than anything else that I have been attempting to do. These two epics form the very basis of our national culture.

Not that they were the earliest works. There were before them the *Upanishads* and the Vedic scriptures and possibly some other philosophical works. But the *Ramayana* and *Mahabharata* put them all in edible form, if I may say so.

Vegetables are the same all over the world. But the cooking and shaping and spicing and the flavour that is added on, get you a good dish to relish.

Similarly all our scriptures have a lot of things, but the *Ramayana* and *Mahabharata* have cooked them, so to say, in such a way as to be eternally interesting and eternally satisfying.

These two great books have been expanded by teachers and pious people, expositionists and others. In this process a great deal of new matter gets accumulated and people get wrong notions about what the original *Ramayana* and *Mahabharata* were.

I have been receiving quite a few letters asking me why I have omitted this and why I have said this instead of saying that. They have heard these stories in their villages and the very interesting amendments to the original works. My idea was to put the original story of Vyasa and Valmiki as far as possible in the shape the original books were.

I wrote these two books originally in Tamil because I knew that there was deplorable ignorance and apathy in respect of them in modern times everywhere and in Tamil Nad too. What I wrote became very popular in Tamil and the success of this is cent per cent to be attributed to the beauty of the original. Then it was translated into English. The Bhavan has done the greatest service to the progress of spiritual ideas contained in the *Ramayana* and the *Mahabharata* by publishing these writings of mine so well and with much care and diligence that they have sold out thousands and thousands of copies and spread them all over the world.

[Condensed from a speech inaugurating the Parliamentary Forum of the Bharatiya Vidya Bhavan's College, Bombay, on 2-8-1960.]

The poet and the householder are alike in a sense. The householder is anxious that his daughter should be handed over to a worthy husband; she should please him; she must be pure. In the same way the poet feels that his creation should reach the hands of the discerning; it should please them and it should be unsullied.

—Anon

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It is said that it took 1,200 skilled workers almost twelve years to build the famous Konarak temple in the thirteenth century. Judged by any standard, the building of such an edifice was a gigantic undertaking. It is easy to imagine that by expanding the demand for building materials and articles of daily requirements for an army of workers it must have stimulated the growth of a large number of industries.

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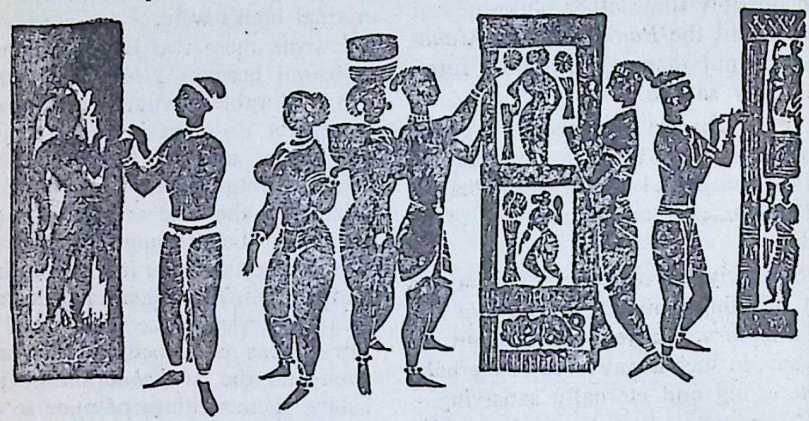
Today, even as in the past, the operations of a large undertaking encourage the growth of many existing industries and the birth of new ones, triggering continued expansion in the economic field.



It has been the established policy of Standard-Vacuum to utilize local sources to the maximum extent possible, for the goods and services the organization needs for its operation. And in 1959, the value of such purchases in India amounted to Rs. 346 lakhs; of this, Rs. 289 lakhs represented the requirements of the Marketing Organization and Rs. 42 lakhs of the Refining Operations. The total requirements for all the three operations of Standard-Vacuum for the five years, from 1955 to 1959, was represented by Rs. 1,659 lakhs.

Among the new lines of manufacture set up in India as a direct result of the demands generated by Stanvac's operation were drums and barrels for asphalt and other petroleum products; gasoline pumps and modern tank trucks and aircraft refuellers.

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Krishnavatara

K. M. Munshi

PART II

2. Guru Sandipani

YOUNG Princess Rukmini sat in the corner of the room, scowling at her Suvrata, the wife of Rukmi, Prince of Vidarbha.

'Where had you been the whole of yesterday? I was anxious about you all day,' Suvrata shouted angrily.

'I was with Trivakra,' Rukmini said. 'Then I had gone to Princess Devaki's Palace. You were with Kamsa's queens.'

'I know well why you went there. Let your brother come and I will see that he teaches you a lesson,' said Suvrata. 'I am ashamed of you. You are bringing shame to the august name of King Bhishmaka, Lord of Vidarbha.'

'As if you are doing anything else!' shouted Rukmini and sat in sullen anger, biting her lips and glaring at her brother's wife.

●●●

At dawn, Prince Rukmi, with other royal guests, had joined the funeral procession of Kamsa. The whole city had turned out to join the last journey of the ruler they had hated in life; courtesy to the royal house required it.

King Ugrasena had come. Old Vajra Andhaka, wounded and unable to walk as he was, had come too. So had come Vasudeva and Akrura, with the two boys Balaram and Krishna.

King Ugrasena performed the obsequial ceremonies. After Kamsa had been cremated and his ashes consigned to the waters of the Yamuna, the mourners took their bath in the river and returned to their homes.

It was past midday when Rukmi returned to the quarters in the royal palace placed at the disposal of the royal guests.

He was in a bad mood. Kamsa was the leader of the young group of the rulers who, backed by the imperial power of Jarasandha, were extending their dominions. He and some of his friends had come to Mathura to celebrate the triumph of Kamsa in the hope of consolidating their alliance.

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But things had gone wrong from the time of his arrival. The two boys who had now turned out to be Vasudeva's sons, had all but thrashed him. He hated the younger one for working miracles that he did.

Krishna had killed Kamsa, his friend and the most important member of the alliance of princes which Jarasandha had sponsored. Now Mathura had become an uncertain factor; possibly Vasudeva or his son would become its ruler. Jarasandha would not forgive the Yadavas; their alliance was therefore useless to him. Things had all gone wrong.

He came to his wife and sister in a frustrated and baffled mood.

'Noble lord, I am tired of your sister. You now deal with her as best as you can. I won't have anything to do with her any longer,' said Suvrata.

'And I am tired of you both,' Rukmini spoke from the corner as sullen as ever.

'What is the matter?' asked Rukmi angrily. 'You two women can never live together without quarrelling, as if the worries I am having were not enough. What is the matter, Rukmini?'

'Everything is the matter. Ask your wife. She hates me,' replied Rukmini.

'She hates both you and me,' Suvrata broke out. 'Yesterday, while the *bahu-yuddha* was going on, she was almost hanging from the parapet, jumping and shouting like vulgar people.'

'Why should I not jump? I was jumping on my legs, not yours,' said Rukmini in a temper.

'I know what you were doing. You were looking at that wicked young man, who, good lord, treated you so badly when we arrived,' said Suvrata.

'What did he do? He only brought brother to me in his arms. Was he expected to throw Brother in the Yamuna?' asked Rukmini impertinently.

'And you were dancing with joy when the lord of Andhakas was killed,' added Suvrata.

'And how cleverly he did it! One stroke—and whish—off went his head,' said Rukmini.

'Now you, women, will you stop chattering? Tell me what the matter is,' asked Rukmi.

'Then she disappeared—,' Suvrata began.

'I did not disappear. I went with Trivakra—,' said Rukmini.

'Yes, to see that murderer—,' said Suvrata.

'No, to see Princess Devaki. Everybody here calls her a saint—,' interrupted Rukmini.

'No, you went near that Krishna—,' said Suvrata.

'No. I was with Princess Devaki. He happened to be there—,' said Rukmini.

'And then you went to Prince Vasudeva's palace—,' said Suvrata.

'Will you stop chattering, you both?' shouted Rukmi.

'Brother, ask your wife to stop first. If she speaks, I will,' said Rukmini petulantly.

'I am to blame always—,' Suvrata broke down. 'Brother and sister are one and I am the only wicked one in the family.' She wiped her tears which were flowing copiously.

'As if brother and sister can't be one,' Rukmini muttered to herself.

'Now, will someone tell me what happened at Vasudeva's palace? I

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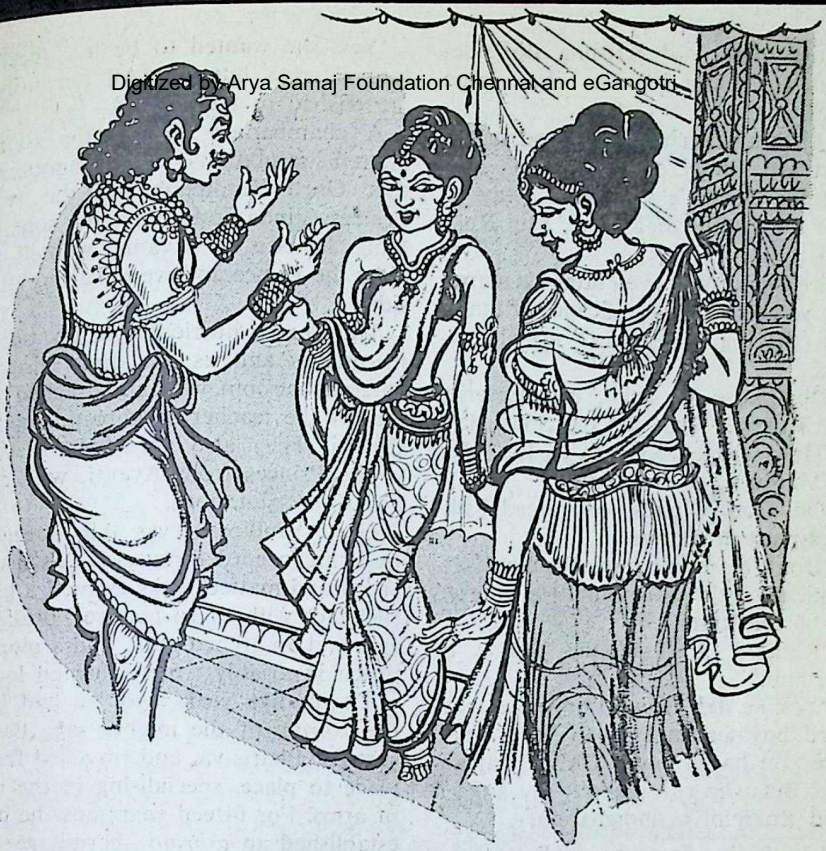

...you two women can never live together....

can't understand a word,' said Rukmi.

'Ask your beloved sister. I was not there,' Suvrata said in disgust.

'Of course I went there,' said Rukmini. 'Princess Devaki had fainted, so her son carried her in his arms. Trivakra and I went with them.'

'She went without telling me,' Suvrata groused.

'Will you let me listen to Rukmini?' said Rukmi impatiently. 'I want to know what happened there.' He had sensed the importance of knowing what was happening in Vasudeva's Palace.

Suvrata looked up at heaven and took it into confidence. 'Did I not tell you that brother and sister are one? They are born of the same mother. I alone am the stranger.'

'Shut up,' shouted Rukmi. 'Yes?' he asked Rukmini.

'What else? I sat there with Trivakra. Princess Devaki soon revived, and mother and son clung to each other. The mother was crying. The son was saying the most loving things,' said Rukmini, getting into a sentimental mood. 'Oh, Vaasudeva can say the most soothing words when he begins to talk that way.'

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'Then what did Krishna do?' demanded Rukmini. 'Why else came there?'

'The Yadava chiefs gathered in the courtyard under the big tree. And Princess Devaki's son went away to meet the queens of Kamsa,' said Rukmini.

'See, she cannot even utter his name? Can you sense the significance of that,* Son of King Bhishmaka?' asked Suvrata.

'Oh, please be quiet,' peremptorily said Rukmi. 'What did the chiefs do?'

'They selected Krishna as the ruler of Mathura,' said Rukmini.

'Oh, God of gods!' exclaimed Rukmi almost in distress.

'Don't be so unhappy, Brother,' sarcastically said Rukmini. 'He refused to be the Ruler.'

'Refused! Refused the throne of Mathura?'

'Yes, he did. He said he was a cowherd boy and not fit to be a ruler. Are you happy now? Only I am angry. But who cares about my anger?' said Rukmini in indignation.

'Yes, she wanted to be his queen,' said Suvrata bitterly. 'All her hopes are dashed to the ground—'

A chamberlain entered the room, offered salutations and announced that Guru Sandipani and the twin Princes, Vinda and Anuvinda, sons of King Jayasen of Avanti, wanted to meet the Prince and were waiting outside.

The women hurriedly got up, tidied themselves and as the three visitors entered the room, went and touched the feet of the teacher Sandipani. So did Rukmi. They also accosted the two young Princes from Avanti, with appropriate salutations.

Guru Sandipani was tall, straight, well-knit in corded muscles. His black beard and matted locks framed a hatchet face with sharp features, brilliant eyes and an arched nose, and a mouth which invariably wore a benign look.

Twenty-five years ago, he had left the *ashram* of the mighty sage Parasurama, Bhargava, and travelled from place to place, specialising in the use of arms. For fifteen years now he had established an *ashram*—hermitage—at Avanti, which had become one of the most famous schools for training in arms, and kings from that part of the country sent their sons and the sons of their chiefs to be trained under him. And there was not a military strategy, it was said, that they could not learn under Sandipani. Rukmi had been trained in his *ashram*, and Vinda and Anuvinda were still studying under the Guru.

He had been travelling for some time with about forty pupils, visiting royal courts where he was also welcome. He and his pupils had now come to Mathura, whence he would return to his *ashram*.

* In India, from the earliest times, the wife or the betrothed does not address the husband or the affianced by name. It is supposed to be a sign of vulgarity. He is addressed as 'the son of so-and-so'. When children are born, the wife addressed, and still addresses, the husband as the 'father of so-and-so'. Only among the lowest of low classes does the wife address her husband by his short name and as 'thou'; one of the surest signs of a rise of the status of a low caste in the hierarchy of culture is that the wife begins to address the husband in the plural and never by his name. In modern times, however, the Westernised wife, in circles which have little regard for Indian manners, calls her husband by his name often shortened, and 'thous' him—to the sorrow of all persons who have not forsaken the old cultural traditions.

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Rukmi asked the Master as to what his orders were.

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'Rukmi, I have been sent by King Ugrasena to invite you to stay here for a fortnight,' said Sandipani.

'For a fortnight? No, Prince Kamsa was my friend and I would not like to stay here longer,' said Rukmi.

'I understand what you must be feeling. But King Ugrasena is very insistent. Nobody can undo what *Vidhi* (the Creator) has willed,' said Sandipani.

'Do stay, Prince,' urged young Vinda. 'It will be fun all of us going back together with the Master.'

'I would like to go. What would I do for fifteen days here?' asked Rukmi, finding it difficult not to accede to Sandipani's request.

'Having come here, it would not be courteous to leave before the twelve days of mourning are over. And then on fifth day of Kartik, they are celebrating *yajnopavita samskara* of Balaram and Krishna,' said Sandipani.

'Sacred thread ceremony of those young men? Has it not been done so far?' asked Rukmi in surprise.

'You know they were brought up as cowherds so far. But now they have to be duly initiated into the *samskara,*' said Sandipani.

'Is it true, Gurudeva, that Krishna refused to accept the rulership of Mathura?' asked Rukmi.

'You seem to be well-informed. Well, yes, if you ask me, though we wanted to keep it a secret,' said Sandipani.

'Why did he refuse? I thought he was keen on it, having killed his maternal uncle with his own hands,' Rukmi sneered.

'Prince of Vidarbha, how few know this boy! He is interested in upcoming *adharma,* not in ruling,' said Sandipani.

'How do you know? It may be that he has too many enemies among the Yadavas,' suggested Rukmi.

'He has none. They all wanted him to be a ruler,' said Sandipani.

'Then what will he do now?' asked Rukmi.

'Oh, he is coming with us to Guru's *ashram* for training,' spoke Anuvinda, one of the twin Princes of Avanti.

'Oh!' exclaimed Rukmi.

'Why, you don't want him to?' asked Sandipani. 'I have lived with him at Vrindavan for some months. I would never miss training a pupil like him,' said the Master.

'So, you want us all to go with you. What do you think?' Rukmi turned to his wife. He suspected some clever move behind this invitation and wanted to know about it. He also wanted time to think.

'I want you to stay, Brother. We must bow to the wishes of the Gurudeva,' said Rukmini, her eyes shining. Suvrata looked at her with annoyance and then replied to her husband's question: 'I would like to go. Perhaps Gurudeva can follow with the Princes of Avanti.'

'Now see, my Prince, the two ladies have exactly different opinions,' said Sandipani with a smile. 'That leaves you to decide for yourself, for you are sure to have one of them with you, whatever you decide. Perhaps it will be worth your while to stay here. Complications might arise and your father, Bhishmaka, the Best of Bhojas, would like you to know all about them.'

'If you say so, we will stay, though I don't feel quite happy about it,' said Rukmi.

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[To be continued]

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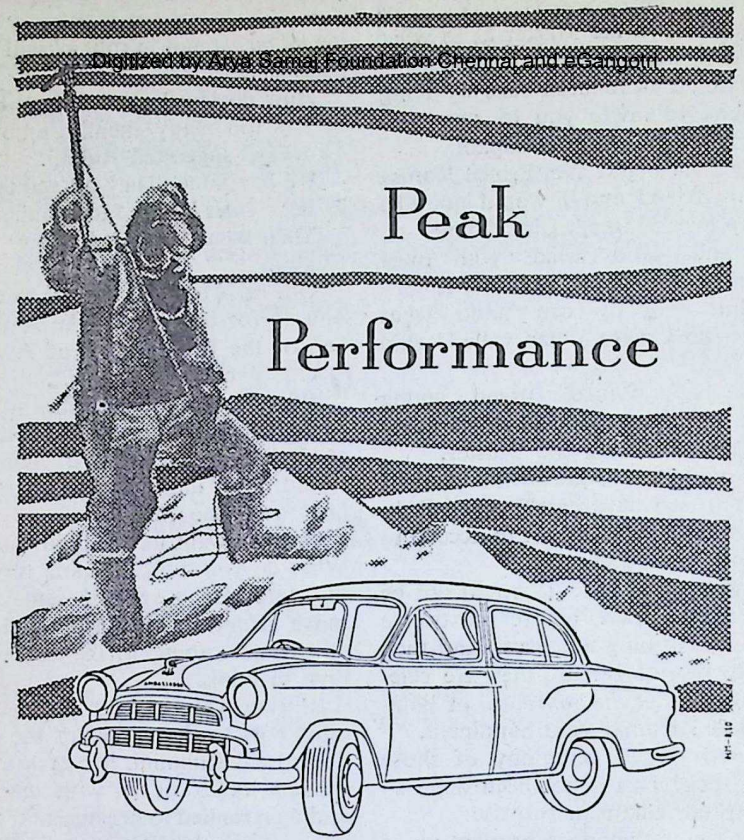
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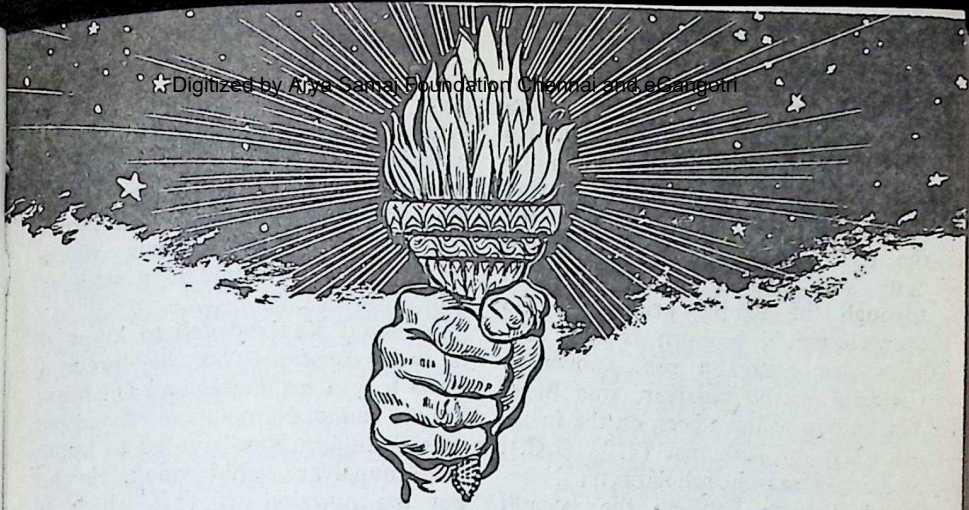

NAMMALVAR

THE *bhakti* movement in Tamilnad owes its inspiration to the Alvars of Vaishnavism and the Nayanmars of Saivism. The term 'Alvar' means one immersed in the joyful consciousness of the Lord's infinite auspicious attributes. The Alvars were thus God-intoxicated souls.

Of the twelve Alvars Nammalvar is considered to be the greatest. Taking the Alvars as a 'whole', Nammalvar is considered to be their soul. The very term 'Nammalvar' (which means our Alvar) shows the esteem in which he was and is held by the Vaishnavites. But we can go further and say that not only Vaishnavites but also all those whose hearts are thrilled by the utterances of the mystics, can claim Nammalvar as their own.

Genius, whether it is secular or spiritual, is the common possession of mankind, though it might arise in a particular country and at a particular time. Mystics who are religious geniuses rise above the limitations of space and time. The words of William James are well worth recalling: '...the mystical classics have, as

Dr. V. A. Devasenapathi

has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.'

There was a chieftain by name Kariyar in Tirukkurugur (also known as Alvar Tirunagari, after the

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advent of Nammalvar) in the Tirunelveli District in South India. He married Udaiyanangaiyar. When the couple visited a Vaishnavite shrine in Tirukurungudi, they prayed for the birth of a child. The presiding deity was pleased to inform them through the temple priest that He Himself would be born as their son.

In due course a son, known to posterity as Nammalvar, was born. This is said to have been on the forty-third day of Kaliyuga (3102 B.C.). Modern research scholars fix Nammalvar's birth between the seventh and the ninth century A.D.

Nammalvar is also known by such other names as Sathakopa, Maran and Parankusan. As a child he was so different from other children that he was given the name 'Maran' (different from others). It is said that children at birth are enveloped by a vital air which clouds their intelligence. But in the case of Nammalvar it was powerless. Hence he was called 'Sathakopa'—'one who rebuked the vital air and rendered it inoperative'. The child did not weep or move its limbs or require to be fed. And yet, it looked radiant. The bewildered parents took the child to the local temple and after worshipping the presiding deity there, came out and left the child in a golden cradle studded with precious stones under a tamarind tree. Tradition has it that the identical tamarind tree is to be seen even to this day.

Nammalvar remained in a state of trance for sixteen years. He did not open his eyes or speak to anyone. But in due course there came one who deserved Nammalvar's attention.

This was Madhura Kavi who had gone on a pilgrimage to the North. While Madhura Kavi was in Ayodhya he saw one night a bright light in the South. Travelling in the direction of the light, he finally reached the tamarind tree in Tirukkurugur where Nammalvar was found in a state of trance.

Madhura Kavi wanted to know if he was conscious. So, he threw a stone to watch the reaction. On hearing the sound, Nammalvar opened his eyes. Madhura Kavi wanted to know if Nammalvar would speak. So he put the question 'If that which is limited (in intelligence) is associated with a body, where does it abide and what does it experience?' The answer was immediate and direct. "It abides there and experience that". Realising the greatness of Nammalvar, Madhura Kavi begged him to take him as his disciple. Nammalvar was pleased to grant this request.

Mounted on the Garuda, the Lord appeared with His Consort before Nammalvar. Being without the least taint of worldliness Nammalvar enjoyed the presence of the Lord continuously till his thirty-fifth year when he left this world. Nammalvar's life is unique in this respect that it could not be said of him, 'Our birth is but a sleep and a forgetting', 'Shades of the prison-house begin to close upon the growing Boy'. Instead 'he beholds the light and whence it flows, he sees it in his joy'.

"And by the vision splendid
Is on his way attended".

Nammalvar's works testify to the intensity of his religious experience. Of the collection of the sacred poems of the Alvars known as the *Divya*

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Prabandham, four are Nammalvar's. They are (1) *Tiruviruttam* (2) *Tiruvasiriyam* (3) *Periya Tiruvandadi* and (4) *Tiruvaimoli*. These are considered as the quintessence respectively of the four Vedas.

Madhura Kavi's devotion to Nammalvar was total and unqualified. In fact, he considered Nammalvar as the Lord Himself. "I know no Lord other than Nammalvar."

There is only one composition of his in the *Divya Prabandham*. It pulsaltes with the ardent devotion that Madhura Kavi felt for Nammalvar.

Similarly the philosophy of the great Acharya Sri Ramanuja is said to have been inspired by Nammalvar's works. Ramanuja interprets the *Brahma Sutras* and the *Bhagavad Gita* in the light of Nammalvar's words that the Lord pervades everything remaining invisible even as the soul does in the body. Hence, Nammalvar is hailed as Vaishnava Kulapati and his works are known as the Tamil Vedas.

There is a story that once when Ramanuja visited Nammalvar's birthplace he heard a washerman hail his sons by different names of Nammalvar. Ramanuja felt regret for having become an ascetic, instead of being a householder with an opportunity of having sons who could have been named after Nammalvar.

There are five classic commentaries on *Tiruvaimoli*, which reveal to us the wealth embodied in the verses. They enable us to understand the significance of the remark of a Vaishnavite Acharya, Sri Vedanta Desika, that with the help of the *Tiruvaimoli* he was able to understand those portions of the Vedas which were till then obscure to him.

The subject matter of the *Tiruvaimoli* relates to the following five: (1) the Lord (2) the soul (3) means of attaining salvation (4) obstacles in the way of salvation and (5) the state of release.

The central message of the *Tiruvaimoli* is utter surrender to the Lord. This way of utter surrender is called *prapatti*. It consists in giving up all attachment to 'I' and 'mine' abandoning all sense of agency and ever looking up to the Lord for His Love, seeking Shelter at His Feet. In fact, release results the moment false attachment ceases. *Prapatti*, in brief, is detachment from 'I' 'mine' and attachment to the Lord. This way is direct, easy and open to all.

Nammalvar's verses show how he himself followed the path of surrender to the Lord. His contemplation is frequently about the incarnations of the Lord and about the manifestations in the temples. Of the incarnations, Krishnavatara appeals to him most. The reason he gives for this special attachment is that Krishna Himself abides with him and directs him from within to serve him. The intimacy of their union is brought out by Nammalvar in terms of love between the lover and the beloved, the parent and the child. Sense of union with the Lord plunges Nammalvar into rapturous self-forgetfulness and identification with the Lord; sense of separation causes acute agony. But in using current literary forms depicting human love, Nammalvar, like other Tamil mystic poets,

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redeems them from sensuality and sublimates them.

The privilege of communion and union with the Lord is not earned by the soul's own efforts. It is granted by the Lord. Though his utterances are the overflow of his own religious experience, Nammalvar does not claim them as his own work. He considers the Lord as the real author. He invites fellow-poets to keep themselves open to receive the flood of the Lord's grace assuring them that if they do so, they would also have experiences similar to his own.

He deprecates the practice of singing the praises of rich persons in the hope of enjoying their patronage. To earn one's livelihood he suggests manual labour. While the heart is given to the Lord all the time, the hand is to be used in honest work to earn enough for the upkeep of the body.

The conception of God in the *Tiruvaimoli* is very sublime. The very first line of the *Tiruvaimoli* describes the Lord as One whose excellence is supreme. But this Being of Supreme Excellence is not a far-off, high and mighty Being, indifferent to the weal and woe of souls. Hidden in every thing it pervades everything, even as the invisible soul pervades and actuates the body. This Being is so full of love for souls that in the incarnations, e.g. Ramavatara, It takes on the human form and suffers every woe that human flesh is heir to.

"Are those born in the world, anything in themselves, if they do not become devotees of the Lord, after having heard how He was born in the world and for the sake of human beings endured untold suffering; Who, seeking out the evil ones who afflicted the earth, destroyed them and thus protected and redeemed the world?"

It is said that once when Nammalvar thought of Krishnavatara and how the Lord as a child was once tied to a mortar, he was so moved by the Lord's easy accessibility (*saulabhya*) that he passed off into a state of trance which lasted for several days.

What is the purpose of divine incarnation? It is to redeem souls from polluting embodiment and to protect them that the Lord took birth in many forms. How is this polluting embodiment brought about? It is by false knowledge and by evil conduct. It is insistence on this redeeming love that is central to every theistic faith —the insistence that the All-Highest does care for all living things; and notwithstanding Its majesty, comes down to the succour of even the lowliest of the lowly.

The conception of the infinite, generally to be found in theism, is seen in one of its clearest expressions in Nammalvar's works. This conception is different from the logician's. The logician is sure that there can be nothing other than God if He is to be considered Infinite, that to admit the reality of souls other than God is to limit the Infinite. But the Infinite of the mystics is not the Infinite of logic but the Infinite of Love. Paradoxical though it may seem, this Infinite requires an 'other' or 'others' for its Infinitude. Love would otherwise be meaningless. Nammalvar sings, "Devouring my heart and soul,

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He becomes full Himself. The implication is that the Lord comes in search of the soul and when He finds it, becomes the Full or the Perfect One. One of the Alvars puts it in a clear and forthright manner.

> Verily I cannot exist without Thee
> And even so Thou canst not, without me.

We speak of courage in following an argument whithersoever it leads and to its logical conclusion. Love calls for no less courage, for it is not afraid of an 'other'. We may add, "Love hath its victories no less glorious than logic."

To the eye of love, the beloved is beautiful. We find the conception of the Lord as the Beautiful One frequently in Nammalvar's works.

Is it meaningful to speak of the love of God for souls when there is so much suffering in the world? In one of Nammalvar's verses, we come across the following words: "Those who do not draw near Thee, smile (self-contentedly): those who are close to Thee pine in anguish." The answer to this riddle may be in terms of one's past *karma* that suffering brings about expiation of past *karma* and so is no unmixed evil. This seems to make *karma* more potent than God's love and grace. But any one who goes through the *Tiruvaimoli* (as indeed through any other devotional work) will find clear statements that by the grace of God *karma* has been rooted out. "The entire roots of past *karma* have been cut off. If by God's grace I could do this, is there anything impossible for me?"

Sri Nammalvar.

Diseases, whether of the body or of the mind or of the soul, are cured when one is immersed in consciousness of the auspicious qualities of the Lord. This is the path that the Alvars followed and wished posterity to follow. To repeat once again the meaning of the term 'Alvars', they were persons immersed in the consciousness of the infinite auspicious qualities of the Lord. Miracles of cure of bodily diseases or deformity are hailed with great delight by the world. The Alvars teach us to overcome diseases and deformity of the soul, a more subtle miracle, by worship of the One with infinite auspicious qualities. We may call this positive soul therapy. Nammalvar sings:

> The Lotus Feet I beheld; even as I beheld Them
> All *karma* disintegrated and, was utterly destroyed.

Again,

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I cling to His Feet. I have got rid of sinful birth;
No more shall diseases prevail against me.

Nammalvar worships the Supreme as Vishnu. But he does not frown upon those who worship the Supreme under other names. He is sure that all true worship must be of the Supreme. Every one, according to his capacity, worships the Supreme as he conceives It and attains It. Hence there is no defect or deficiency in the object of worship. In other words, his message is: Let the worship be sincere; it will reach the Supreme.

It is usual to deplore Kaliyuga as a period wholly given over to wickedness. Nammalvar's remedy is sincere and joint worship. He says, 'If you sincerely and jointly worship, there will be no Kaliyuga'. This is sound practical advice. If we all worship the Supreme, the One with infinite auspicious qualities, how can there be wickedness? If light is let in, how can there be darkness? There is no use deploring darkness when we are enveloped by it. Let us let in light. Darkness will automatically disappear. Even so, worship of the Supreme is the antidote to wickedness.

For the ills of the world, love is said to be the sovereign remedy. Strange as it may sound, the following words are those of Bertrand Russell: "The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which cynics will greet my words. The thing I mean—please forgive me for mentioning it—is LOVE, Christian love or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that any body should need in the way of religion".

Yes, all religions insist on love. But how is this universal love or compassion to be cultivated? Mystics are certain that it is only by establishing contact with That which is everywhere and which is not fettered by anything, that we can develop universal love. Short of God, any other object of worship, even humanity with a capital H, will inspire only narrow loyalties.

This is the truth taught by all mystics. We find this very clearly in Nammalvar whose sojourn in this world was inspired by the one motive of sharing with his fellowmen his experience of God. Ever beholding the One True Light, he became a Light himself to light the path for others. Madhura Kavi beheld the Light and followed it. Those of us who pray, "Lead me from darkness to Light" (*"tamaso ma jyotir gamaya"*) may also behold this Light!

That from which result material gain and spiritual good is dharma.

—Vaisesika Sutra.

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NARADA'S GOSPEL OF DIVINE LOVE

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(*Continued from the last issue*)

(51) The nature of divine love is indescribable.

(52) It is like the taste experienced by a dumb man.

(53) It however illuminates the experiences irrespective of time and place.

(54) The nature of the experience is beyond the ken of the threefold *gunas*, desires; it increases every minute; it is continuous, it is subtlest of experiences.

(55) Its experience makes one always look to it, hear it, speak it and think it.

(56) Preparatory *bhakti* is of three kinds depending upon the threefold *gunas* (*sattva, rajas* and *tamas*) or three types of *bhaktas* (*arta, jignasu* and *artharthi*).

(57) The first is greater than the second and the second is greater than the third.

(58) Love of God is easier than love of others.

(59) Because it needs no proof or demonstration and is proof of itself.

(60) Because it is peace, bliss itself.

(61) Violence should be abjured inasmuch as we have surrendered the Atman, the world and knowledge unto the Lord.

(62) It is not necessary to abjure mundane activity for its (Divine Love's) attainment, but the fruits of action should be given up. At the same time efforts should be made to cultivate it (Divine Love).

(63) Shut out all details about women, wealth and atheism.

(64) Give up love of self, pride and the rest of them.

(65) Dedicating all activities to Him, employ desire, anger and vanity in respect of Him.

(66) Stepping above the three lower forms of *bhakti* (vide 56), you must become the eternal servant, the eternal lover and the eternal devotee of the Lord. *Prem* alone should be practised.

(67) Among *bhaktas* those who are exclusive in their devotion are the greatest.

(68) Those choking with emotion, hairs standing on end and eyes shedding tears, hearing or discussing the Lord's greatness not only purify their race but the entire world.

(69) They sanctify *tirthas*; they ennoble righteous actions; they impart power to *shastras*.

(70) They are the essence of God.

(71) Their manes rejoice; the *devas* dance; the earth has her saviour in Him.

(72) Not for them is the difference born of caste, learning, form, birth, wealth or profession.

(73) In as much they are the Lord's own.

(74) Do not enter into disputes (on the Lord).

(75) Because there is room for diversity of views and reason is not the final arbiter.

(76) Study *bhakti* literature; do such action as enkindle *bhakti*.

(77) Having freed yourself from pleasure, pain, desire, gain, etc., do not waste even half a minute in ex-

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pectancy (strive again and again for God).

(78) Develop these qualities in yourself: ahimsa; truthfulness, purity (inner and outer), compassion and faith in God.

(79) Glorify God always and in all manner to the exclusion of all other thoughts.

(80) Thus glorified, He will quickly manifest Himself and bless the devotee.

(81) Of the three true paths (*bhakti, jnana* and *karma*) *bhakti* alone is the greatest.

(82) Although one, Divine love takes eleven forms: (1) love of glorifying the Lord's qualities; (2) love of glorifying His beauty; (3) love of worshipping Him; (4) love of contemplating Him; (5) love of service unto Him; (6) love of friendship with Him; (7) love of treating Him as a child; (8) love of treating Him as lover; (9) love of complete surrender of self unto Him; (10) love of becoming one with Him; (11) and love of experiencing the pain of love-separation from Him.

(83) So say the great teachers of *bhakti* who have little to fear from criticism—Kumara, Vyasa, Suka, Sandilya, Garga, Vishnu, Kaundinya, Sesha, Uddhava, Aruni, Bali, Hanuman, Vibhishana and others—with one voice.

(84) He who has faith in these auspicious words of Narada and strives for Divine Love will attain the most beloved Lord, will obtain the most beloved Lord.

To form a just estimate of any national art we must consider not what the art has borrowed, but what it has given to the world. Viewed in this light, Indian art must be placed among the greatest of the great schools, either in Europe or in Asia. None of the great art schools are entirely indigenous and self-contained, in the archeological sense; there is none which did not borrow material from other countries, and the schools of Greece and Italy are no exception to this rule. What India borrowed from outside her own world, was repaid a hundred fold by products of her own creative genius. If she took this from here, that from there, so did Greece, so did Italy; but out of what she took came higher ideals than Greece ever dreamt of and things of beauty that Italy never realised. Let these constitute India's claim to the respect and gratitude of humanity.

—E. B. Havell.

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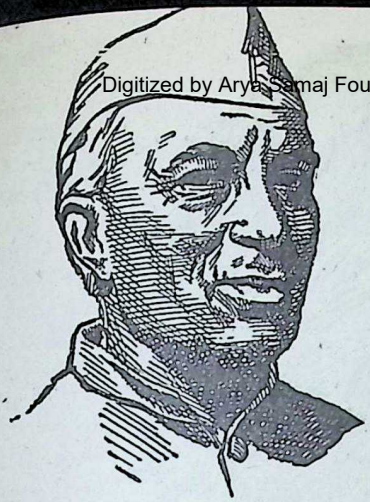

UNITY AND VITALITY OF INDIA

Jawaharlal Nehru

SUPERFICIAL observers of India, accustomed to the standardization which modern industry has brought about in the West, are apt to be impressed too much by the variety and diversity of India. They miss the unity of India ; and yet the tremendous and fundamental fact of India is her essential unity throughout the ages.

Indian history runs into thousands of years, and, of all modern nations, only China has such a continuous and ancient background of culture.

Five to six thousand years ago the Indus Valley civilization flourished all over northern India and probably extended to the south also. Even then it was something highly developed, with millennia of growth behind it.

Since the early dawn of history innumerable peoples, conquerors and settlers, pilgrims and students, have trekked into the Indian plains from the highlands of Asia and have influenced Indian life and culture and art ; but always they have been absorbed and assimilated.

India was changed by these contacts and yet she remained essentially her own old self.

Like the ocean she received the tribute of a thousand rivers, and though she was disturbed often enough, and storms raged over the surface of her waters, the sea continued to be the sea.

It is astonishing to note how India continued successfully this process of assimilation and adaptation. It could only have done so if the idea of a fundamental unity were so deep-rooted as to be accepted even by the newcomer, and if her culture were flexible and adaptable to changing conditions.

Vincent Smith, in his *Oxford History of India,* refers to what I have in mind: "India beyond all doubt possesses a deep underlying fundamental unity, far more profound than that produced either by geographical isolation or by political suzerainty. The unity transcends the innumerable diversities of blood, colour, language, dress, manners, and sect". And Sir Frederick Whyte, in *The Future of East and West,* also stresses this unity. He refers to the tremendous diversity of India and yet "the greatest of all the contradictions in India is that over this diversity is spread a greater unity, which is not immediately evident because it failed historically to find expression in any political cohesion to make the country one, but which is

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Gurudev Tagore

Give me the strength lightly to bear my joys and sorrows. Give me the strength to make my love fruitful in service. Give me the strength never to disown the poor or bend my knees before insolent might. Give me the strength to raise my mind high above daily trifles. And give me the strength to surrender my strength to Thy will with love.

—Gitanjali

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Lokmanya Tilak

The religion of the Gita *which is a combination of spiritual knowledge, devotion and action which is in all respects undauntable and comprehensive and is further perfectly equable, i.e. which does not maintain any distinction between classes, castes, countries or any other distinction, but gives Release to everyone in the same measure and at the same time shows proper forbearance towards other religions, is thus the sweetest and immortal fruit of the tree of Vedic Religion.*

Gita-Rahasya

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> We must consider ourselves fortunate that we are the inheritors of a vast country culturally and socially united since time immemorial, but now politically and administratively also united. This inheritance has brought on us some heavy responsibility also. While there may be points on which all may not agree there is no doubt that the country is one and it belongs to every one of us.....Whatever such differences might imply, we must be sure of one thing, namely, we are one and indivisible.
>
> —**Rashtrapati Rajendra Prasad**
> (in his recent Coimbatore speech.)

so greatly a reality, and so powerful, that even the Musalman world in India has to confess that it has been deeply affected by coming within its influence."

This Indian background and unity were essentially cultural; they were not religious in the narrow sense of the word.

That culture was not exclusive or intolerant to begin with; it was receptive and adaptable, and long ages of pre-eminence gave it deep roots and a solidarity which storms could not shake.

It developed a beneficent attitude which, secure in its own strength, could afford to be tolerant and broadminded.

And this very toleration gave it greater strength and adaptability.

There was in it till almost the beginning of the Christian era a certain rationalism, something approaching a scientific outlook, which refused to tie itself down to dogmas.

True, this culture and rationalism were largely confined to the upper classes, but they percolated down to the masses to some extent.

Superstitions and dogmas and many an evil practice gradually crept in. Buddhism was a revolt against these. But the old way of life was still powerful, and it is one of the wonders of history how India succeeded in absorbing Buddhism without any physical conflict!

Buddhism, which had spread throughout India and had made progress from Western Asia right across Central Asia to the Far East, gradually faded out of the land of its birth. The man who is supposed to be largely responsible for this was Shankaracharya, who lived in the eighth century after Christ.

This amazingly brilliant young man travelled all over India arguing, debating, convincing large audiences, and in a few years (he died at the age of 32) changed the mental atmosphere of the country. The appeal was to reason and logic, not to force.

This practice of debate and conference over religious and other matters was common throughout India and there are records of many great gatherings from Kashmir in the north to the far south.

Whatever the political divisions of the country, ideas spread rapidly and were hotly debated.

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India hung together culturally and the mental background of the people everywhere was much the same.

Even the masses in different parts of the country were not dissimilar in thought and outlook.

The chief places of pilgrimage fixed by Shankaracharya were situated at the four corners of India: Badrinath in the Himalayas in the north, Rameshwaram near Cape Comorin in the south, Dwarka in the west overlooking the Arabian Sea, and Puri in the east, washed by the waters of the Bay of Bengal.

There was continuous intercourse between the peoples of the different regions.

India as a whole was their holy land.

It is interesting to compare the intolerance of Europe in matters religious to the wide tolerance prevailing almost throughout history in India.

Christianity came to India in the first century after Christ, long before Europe knew much about it, and found a welcome and a home. There was no opposition whatever.

Even now there flourish in India many early Christian sects which were crushed out of existence in Europe. There are the Nestorians, and various Syrian Christian sects.

The Jews came to India also about eighteen hundred years ago or more, and were welcomed. They still carry on their community life and parts of an ancient city where they live are supposed to resemble old Jerusalem.

The Zoroastrians also came to India, driven out of Persia, and made their home here, and have flourished ever since.

The Moslems first came soon after the advent of Islam and they found ready admittance and welcome and full opportunities for propagating their faith.

For centuries there was no conflict except on the frontiers; it was only when Moslems came as conquerors and raiders that there was conflict.

The coming of Moslem rule shook India. For a while there was a conflict between the old background and the new, but soon the old spirit of India began to assert itself and attempts began to be made to find a synthesis of the old and the new.

Even in religion, most difficult subject of all, this attempt was repeatedly made by Nanak, Kabir and others.

The Moslem rulers generally accepted the background of Indian life and culture, varied by Persian cultural ideas. There was no difficulty whatever in the adaptation of old Indian arts to new ideas. New styles grew up in architecture and painting which were a true synthesis of the two and yet were essentially Indian. So also in music. Even in dress a certain uniformity crept in, and a common language developed.

Thus the whole history of India for thousands of years past shows her essential unity and the vitality and adaptability of her culture.

This vitality took her message in art and thought and religion to the Far East; it took the shape of great colonizing expeditions to Malaysia, to Java and Sumatra and the Philippines and Borneo, as the remains of great monuments there, a thousand years old, bear testimony.

[Adapted. Courtesy: *Unity of India.*]

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To Our Past Students

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Smt. Lilavati Munshi

[Text of speech delivered at a convention of the past Arts students of the Bhavan on 8-8-1960].

ON behalf of the Bharatiya Vidya Bhavan I welcome you all to this first meeting of all the past students of the Bhavan's College.

There is an association of the past students in the College which I believe was started two years back. It may be that many of the past students may not know about it, because it came into existence very late. Our College was started in the year 1946 and if we are able to trace all the students who studied in the College, it will be a big list.

The idea of renewing our contact with the past students came to my mind when we were in U.P. As Sri Munshi was the Chancellor of many of U.P. Universities we were being invited every year to Roorkee University which is an Engineering Universty. Every year during the University week the past students also were invited. Roorkee being an Engineering University, many of its past students are holding very high positions as Engineers all over India. So many of them who are highly placed persons take special trouble to come to attend the University week and to renew their contact with their Alma Mater as well as to make the acquaintance to the current students from where the professor drew very often.

Again, when I went on world tour in 1958 I had occasion to see many Universities, where I found they all were keeping contact with their past students. If any student or a member of the staff or any one connected with a University went to any part of the world, the University office took the trouble if so desired to write to the past student residing in that part of the world about the new person's arrival or gave letters of introduction to the person concerned. These letters are most helpful to them.

We ourselves also met many students of the Bhavan as well as some of the students of the U.P. Universities who were members of the Chancellor's camp, which every year Sri Munshi as the Chancellor was organising during those years in some parts of America and Europe. Most of them were pursuing higher studies in those countries. As soon as they came to know that we were there, they found us out and came to meet us. It is a great thing when one travels either in the country itself or abroad to have some one at the other end who could receive you or render some help to you when needed. This can happen only if there is a common bond of having studied in the same University or the same College.

Going through the list of the past students I found that many of them have settled down and were occupying good positions. Some of them are still studying in foreign countries, and

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some are spread out in many walks of life.

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You may ask me what will be the purpose of such contacts. I consider the Bhavan and the Bhavan's members as well as the students as members of one family. By frequent meetings, we can create closer bond between the past and the present students and the Bhavan itself. The past students can help the present students in many ways. For instance such of you who are well-placed can help the present students when they pass out to get employment or extend some help for the poor students who are studying here. Such one of you can help one such student either by yourself or through your influence. If you do that, it will be such a great thing.

The other thing, you who are either in Bombay or staying outside Bombay can do, is that if some Bhavan's student or member meets you or write to you through the Bhavan, you can at least meet him in the new place. The Bhavan can thus be a link between the past and the present students. The past students can offer reliable assistance and have the satisfaction of helping a student of his College. The guidance and the help that you can give to the present students will be invaluable to them.

You know that the Bhavan is a growing institution. The following are some of its departments and activities.

(1) The Mumbadevi Sanskrit Mahavidyalaya. (2) The Gita Vidyalaya. (3) The Mungalal Goenka Samshodhan Mandir for research. (4) The Bharatiya Itihasa Vibhag. (5) The Munshi Saraswati Mandir—a big library for the members. (6) The Bharatiya Sangit Shikshapith. (7) The Bharatiya Nartan Shikshapith. (8) The Bharatiya Kala Kendra. (9) The Book University. (10) The Bhavan's Journal, Bharati & Samarpan. (11) Sugam Sangit Classes. (12) Theatre, Dramatics. (13) Intercollegiate Dramatic Competition. (14) Academy of Printing.

The Bhavan has a branch in Delhi which is running a school teaching upto Cambridge Senior course and provides temporary accommodation to its members on the branch premises whenever they visit Delhi for nominal payment. Now you know Delhi is a place where one has to visit for something or the other, specially for those who are in the business line and this is a great facility that the Bhavan provides. This branch is also running Language classes in French, German, Russian, Spanish, Hindi and Sanskrit. It holds Gita Pravachan every Sunday, and organises many meetings on historical and other subjects. Now if you are a doner-member of the Bhavan you can go and stay there. The Bhavan also has an active branch in Madras and centres in Calcutta, Bangalore and Allahabad and some other places.

You know Bhavan's publications and journals are very widely read. Our English Journal is having a sale of nearly 40,000 copies; Hindi 6,500; a new Gujarati fortnightly has been recently started. You will find our History of India of which six volumes are out, in every large library in India and the major libraries of the world. It is the only authentic history India has produced after Independence.

The Bhavan's publications have a high reputation. If some of you who may be interested in some of our publications or in some activities of the

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Bhavan can be of active help in furthering the cause of the Bhavan. It will be such a great help to the Bhavan.

The Bhavan is thinking of organising a camp of the members of the different units of the Bhavan who are spread out in different parts of India. If some of you are interested you can also join it.

But for doing all these you should join the Past Students' Association. If you all become members and help to run it actively you can frequently meet and expand its activities. For instance, you can arrange a lecture series. You can contact foreigners who come from abroad and invite them to speak and in this way you can develop contact with the outer world. You can help us in spreading the message of the Bhavan by helping us to have greater circulation for Bhavan's books and journals. You can help us in the Kala Kendra activities of dance, drama and music. Our Inter Collegiate Dramatic Competition is an annual event.

You can also form pen friendship with other students. You can even organise special trips, or any social or cultural programmes which will bring many of you together.

After holding a convention of the past Science students too we propose to call an All-Past Students' Convention during the Bhavan's Week which will be celebrated from the 1st December to the 7th December 1960 which will consist of Bhavan's Annual Convocation, Dramas, sports and other activities. I want you all to take part in various activities of the Bhavan during that week. You can also discuss a number of problems. Once in year the past students can have a subscription dinner in the Bhavan itself which will encourage social contact between the past and the present students. There are various ways in which we could cultivate our acquaintance with each other and be of service to each other by cultivating that bond.

I shall personally be very happy if any one of you can come and call on me with the members of your family. I should like to know them. If we meet in this way we get to know each other better.

On the table at the corner, books and journals published by the Bhavan are spread out which will give you some idea of its work in the cultural sphere. Many people know the Bhavan through our theatre only. Theatre is only a small part of the Bhavan's activities. I hope you will take greater interest in the Bhavan and in the present students and if you come forward to join the past students' association with activities chalked out, I personally shall be very happy.

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WORSHIP OF LORD GANESA

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M. V. Sridatta Sarma

यस्मादोंकारसंभूतिर्यतो वेदा यतो जगत् ।
येन सर्वमिदं व्याप्तं तं विद्धि गणनायकम् ॥

He from whom the Pranava originated, who serves as the source-bed of the Vedas, from whom the entire cosmos had its beginning and by whom it is manifested, know Him to be the Lord of the ganas.

—Ganesa Purana.

THE fourth day of the waxing moon in the lunar month Bhadrapada is held sacred to Lord Ganesa. This is the day on which He descended to earth as son of Siva and Parvati.

It was a Monday when five auspicious planets were posited in Leo, to wit:

भाद्रशुक्लचतुर्थ्यां तु शशिवारे च वायुभे।
सिंहलग्ने पञ्चशुभग्रहयुक्तेऽभवत्सुतः ॥

The Lord incarnated in different forms in the four different Yugas. Thus in the Krita Yuga, He appeared with ten hands with the lion for his vehicle. In Treta Yuga, He was styled Mayuresa as he was seated on a peacock. In Dwapara, He assumed a form with four hands and was of red hue. In the Kali age, He is described in a form with two hands, and of course the trunk.

When Lord Siva led the Devas against Tripurasura, who was a source of terror, the former invoked Ganesa with a view to ward off impediments. At that time Lord Siva ordained thus: "You (Ganesa) have to be invoked by all, irrespective of their persuasions, before all new undertakings whether they be of an auspicious or inauspicious nature."

While Ganesa was a small child, an ogress by name Viraja swallowed him ; but Ganesa ripped open her belly by magnifying his size and killed her. A crocodile seized Ganesa while playing near a river. His parents became anxious about his safety, but he kicked the monster like a ball and came out. Some Gandharvas had placed objects of worship near a bathing ghat. Child Ganapati threw them away. His parents took him to task, at which Ganapati opened His mouth wide, when all present beheld the entire universe inside of it!

Two demons Patang and Vidhul assumed the form of a whirlwind and wanted to carry away the Lord ; but Ganesa seized them with his trunk and crushed them to death. On another occasion two demons of gigantic stature Devantak and Narantak by name were unsuccessful in their attempt to kidnap Lord Gajanan.

Ganesa Purana narrates an incident connected with the advent of a plethora of evil forces. They appeared in manifold forms. The cat-demon Krura, the vulture-demon (Gridhra), mice-demon, the boy-fiend Balasura, the Titan Vyoma who occupied the ethereal regions, the demon Kamata who appeared in the form of a turtle, Talpa who hid himself in the mattress, the roaring dragon Dundubhi, the boa-constrictor demon (Ajagara), the fiend who appeared in the form

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of a moth (Salabha), Noopura who stealthily crept into the anklet-ring, Koota who spread vermin and bacteria into drinking water, the shark-demon (Matsya), the mountain-fiend (Sailusa), the demon Kardama (the hypocrite who appeared in the form of a priest), the shadow-demon Chanchala as also the hog-dragon are instances in point.

Many anecdotes are available on the efficacy of Upasana of Lord Ganesa. He is known as Samkashta-hara (the remover of straits). On the day sacred to Gajanan (Chaturthi), a hunter by name Bheem repaired to the forest and was pursued by a fiend. He climbed a Sami tree. The fiend too climbed the tree to seize Bheem. In the scuffle, a few leaves of the Sami fell on the image of Lord Gajanan which was placed in a niche below the tree. By this little act of devotion to the Lord, both Bheem and the fiend obtained for themselves absolution!

Queen Keerti who had lost the favour of her husband Priyavrat, regained it by propitiating Lord Gajanan.

At the instance of sage Narada, Queen Indumati worshipped Lord Gajanan on the fourth day of Bhadrapada, by making a clay image of Ganesa. The result was that her husband, who was under the clutches of Naga damsels in the nether world, obtained his release.

Kritavirya saw his father in a dream and he was initiated in worship of Lord Gajanan on the Chaturthi (Samkashta). His son Sahasrarjuna was a born cripple, besides being maimed. After observing severe austerities, his limbs were restored and he became handsome. The *praval*-Ganapati was installed by Sahasrarjuna and worshipped by him.

Rukmangada was cured of the dreadful malady of leprosy by the observance of the Ganesa worship at Chintamani kshetra. Sanaka and Sanandana, the two sons of Brahma, who could not recognise Gajanan, were later perplexed to find that they could not notice anything other than Gajanan! By Ganesa-worship King Nala was able to redeem his kingdom after great suffering. Rukmini was able to get back her son Pradyumna after quelling Sambara by the same worship.

A giant by name Anala (fire) caused great havoc. Lord Ganesa swallowed him and was pleased by the presentation of the Durva grass which suppressed the intense heat caused by the fire.

Trisiras and Trilochana, who worshipped an image of the Lord with the Durva grass were also blessed. A king, his queen and a sage were born as a bull, an adultress and an ass by a curse. By force of circumstances they had to remain in the shrine of Gajanan for shelter when they accidently happened to drop blades of Durva grass on the image. All of them obtained deliverance by the grace of the Lord.

The Durva grass is a symbol of purity. It is said to ward off evil. It destroys bad dreams (दूर्वा दुःस्वप्ननाशिनी). The fiend Anala mentioned above may perhaps denote drought or the effect of sin. In *Mahanarayana Upanisad*, there is a hymn to Durva (a manifestation of the Supreme Spirit). The seer prays that just as the Durva grass

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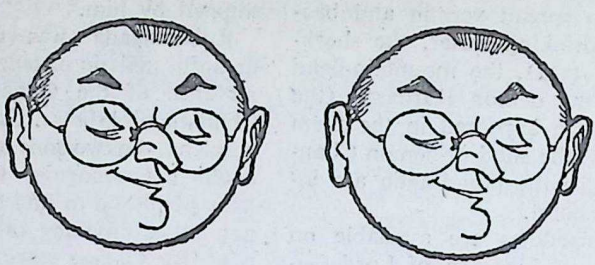
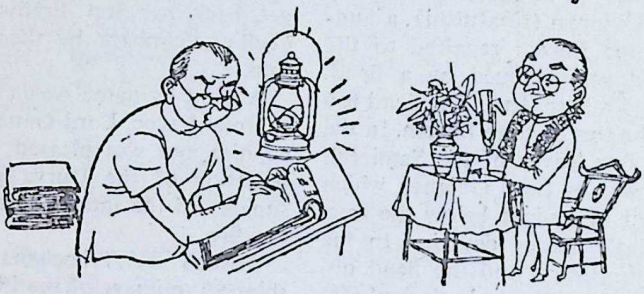


...but perform differently



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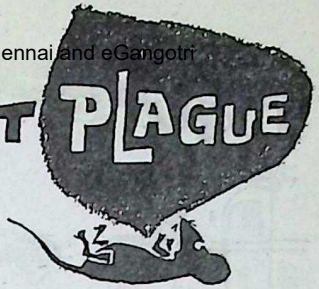
THE BATTLE AGAINST PLAGUE



IT was August 1896. The rains had just ended. In the Mandvi ward of old Bombay city, some workers in grain-godowns died mysteriously. In every case there was sudden high fever accompanied by rigor; it lasted for three to four days during which a bubo appeared in the groin; then, rapid death.

Soon the disease spread to many other wards, and panic raced through the city like a forest fire.

Rats were seen dying in hundreds everywhere. Often dead rats fell from the roofs and the streets were full of them. Sometimes sick rats would emerge from their holes in broad daylight, stagger about for a while, then roll over and die.

Few people, who caught the disease, survived and the rate of mortality rose. It became known that it was plague, the dreaded epidemic.

The city was enveloped in terror. People in thousands began to flee by every available means.

This was the notorious "Black Death" itself which wiped out 40,00,000 Indians in one decade.

Medical science, then, knew nothing about the pestilence, which was carried by the fleeing, terror-stricken people wherever they went, to small towns, and remote villages, and there was no remedy.

Within a few weeks, Bombay's population had dwindled from eight lakhs to three. Many afflicted houses were washed with lime or marked with a red circle as in medieval days; isolation wards were opened; schools and factories were closed. But the epidemic raged on, sparing no one, striking down men, women and children like a pack of cards.

The helpless, defeated, health authorities sent a frantic S.O.S. to Dr. Haffkine, a Russian bacteriologist, the only man then in India who knew about epidemics and was at the time engaged in cholera research in Calcutta. On his arrival in Bombay on October 7, 1896, began the heroic struggle against the awesome, merciless killer.

The killer had first to be tracked down, identified and studied to devise remedial measures. Dr. Haffkine, therefore, began his research work in the Petit Laboratory of Grant Medical College, which actually consisted of a room and a corridor. He had a staff of one clerk and three peons. Most valuable work was done in these modest surroundings. In December 1896, hardly two months after he

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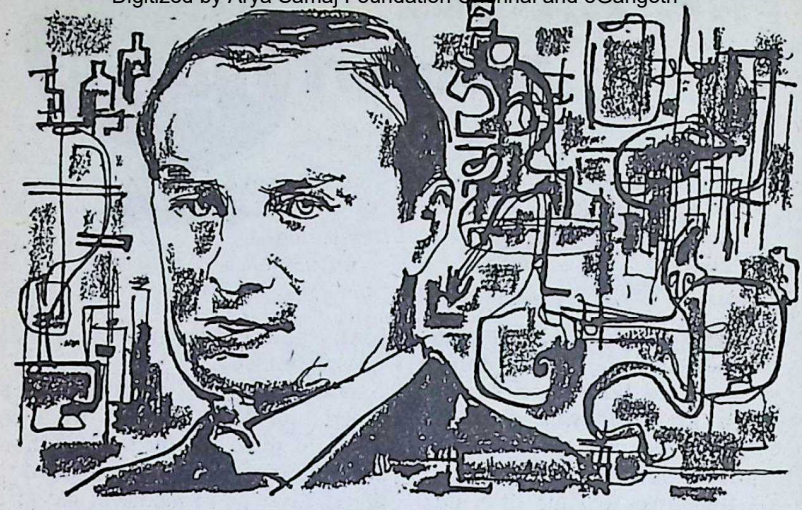

began work on it, Dr. Haffkine succeeded in protecting rabbits against an inoculation of virulent plague bacilli. These rabbits had been previously treated with an injection of a broth culture of the killer microbes sterilised by heat. The rabbits so treated became immune to the disease. This was only the beginning.

The epidemic was still raging in Bombay and elsewhere and thousands fell and died without help or hope. Emboldened by the success of his experiments on the rabbits, Dr. Haffkine took the unusual step, on January 10, 1897, of inoculating himself with 10 cc of the plague prophylactic, the first time it was ever tried on a human being. An incredulous and frightened crowd watched the proceeding with bated breath.

The bold example brought instant response from the public and several prominent citizens and leading doctors came forward and offered to get publicly inoculated. It was a great moment in Dr. Haffkine's life.

A series of controlled experiments were conducted, first on prisoners exposed to infection in the Byculla House of Correction. The results were gratifying. The disease still raged, but the tide had turned. Of the 8,000 odd persons inoculated in Bombay, a mere 18 developed plague. The battle against plague was won.

Waldemar Mordecai Wolff Haffkine was born on March 16, 1860 in the Russian port town of Odessa. He received his early schooling at the local Gymnasium and graduated from the Science Faculty in the University of Odessa in 1884. For four years thereafter he was attached to the Zoological Museum. Then he got an appointment as Assistant Professor of Physiology at Geneva. During his work at Geneva, he got an invitation from Louis Pasteur, the father of microbiology, to become his assistant

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in Paris. Haffkine eagerly accepted because his prime interest was in bacteriology. Under Louis Pasteur, he worked on problems of immunity in Metchnikoff's laboratory and succeeded in preparing a vaccine for cholera. Anxious to test its efficacy under epidemic conditions, Haffkine planned to visit Siam, but it so happened that he came to India and did considerable research and field-work in Calcutta. He had to meet some initial opposition to cholera inoculation; but soon it became popular and over 25,000 people were inoculated. Within a few years, the Haffkine cholera vaccine was accepted the world over as an effective protective agent. It was at this time that the bubonic plague broke out in Bombay and he rushed to the city to conquer another epidemic, as dreadful as cholera.

During the three years 1899 to 1902, a large amount of plague vaccine was prepared at the Plague Research Laboratory in Bombay and was distributed throughout the country. Plague continued to break out for some years on the onset of the cold season but the number of deaths was greatly reduced with the Haffkine prophylactic.

In 1902 a most unfortunate incident happened. At Melkowal in the Punjab, 19 persons who received the inoculation developed tetanus after a few days and died. This led to a public uproar and gave a serious set-back to the use of the vaccine. Such was the perversity of the panicked people that all the good which the vaccine had done was soon forgotten. Fear, and suspicion, grew; the men who had been willing to accept the inoculation now refused to accept it as from death itself. The manufacturing process of the vaccine was blamed by one and all, and the responsibility for the disaster was squarely placed on Dr. Haffkine. A commission of inquiry was appointed by the Government of India which said that vaccine was contaminated.

Dr. Haffkine challenged the commission's conclusions but he was relieved of the post of Director-in-Chief of the laboratory. Dejected and unhappy, Haffkine returned to Europe. No one seemed to believe him or his explanations and the bacteriologist had to go round the laboratories of Europe meeting various scientists and arguing his case.

After protracted investigation, the truth came out. A hospital assistant in Melkowal had dropped the rubber stopper of the vaccine bottle to the floor and without re-sterilising it, he had used it and gone on with the injections. Thus it was proved that contamination had taken place at Melkowal itself.

In 1907 Dr. Haffkine was completely exonerated and congratulations began pouring in. The Government of India awarded him the C.I.E. and persuaded him to take up appointment as Director of the Bacteriological Laboratories in Calcutta. Haffkine was broken-hearted by this time, but he was so devoted to the cause that he accepted the offer. He retired in 1914 and went to Boulogne-sur-Seine, where he lived a quiet life, until his death in Lausanne in 1930.

In 1925, at the instance of Colonel Machie, Director of the Bombay

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Laboratory, the laboratory was renamed as Haffkine Institute in honour of the great scientist who had helped humanity so much in its battle against the Black Death.

When informed of this, Dr. Haffkine said: "I am greatly indebted to Colonel Machie for the name given to the Parel Laboratory. The work at Bombay absorbed the best years of my life and I need not explain how much I feel about everything connected therewith. I wish the Institute prosperity as an active centre of work on behalf of the health organisation of the country and I send blessings to the whole of its staff."

Indeed with his blessings the Haffkine Institute has gone on to chalk up many achievements. It celebrated its golden jubilee last year. A variety of research projects were undertaken on subjects like beri-beri, leprosy, malaria, rabies, snake and scorpion bites. Today it has eleven departments and sections, conducts medical research, trains research workers, supplies vital biologicals and diagnostic side to the medical profession.

In sixty years it has grown from one scientist and four persons as staff members to more than 100 scientists and over 520 persons as subordinate staff.

We shall always remember, with pride and gratitude, that it was due entirely to the efforts of Dr. Haffkine that the seed of modern medical research was sown in India just sixty-four years ago.

WORSHIP OF LORD GANESA—(*Contd.*)

grows farther and farther sending forth its roots and fresh stalks, his progeny may also be allowed to increase by hundreds and thousands.

सहस्रपरमा देवी शतमूला शतांकुरा।
सर्वं हरतु मे पापं दूर्वा दुःस्वप्ननाशिनी॥
काण्डात्काण्डात्प्ररोहन्ती पुरुषः परुषः परि।
एवा नो दूर्वे प्रतनु सहस्रेण शतेन च॥

By presenting the Durva to Ganesa, one prays for the condonation of all sins as also for prosperity.

The *Ganesa Purana* tells us that Brahma could not pursue with his task of creation, so much so that he had to meditate on Ganesh, when He manifested Himself in the form of a child on a banyan leaf and initiated Him in the incantation of the Ganesh-mantra. The two mind-born daughters of Brahma, *Siddhi* and *Buddhi* were given away in marriage to the Lord as reward:

सिद्धिबुध्दी उभे कन्ये मनसा कल्पिते ददौ।
तुष्टो देवो ददौ तस्मै विद्यामेकाक्षरीं विभुः॥

Says the *Ganesa Purana* thus: "By His own form (natural state) as Vinayaka, composed of the character of the Trinity (Brahma, Vishnu and Maheswara), the Supreme Spirit with a view to carrying the burden resting on the earth and for the annihilation of the vicious forces, as also for fostering Swadharma (one's own duty) assumes innumerable forms or shapes. He alone projects the Universe, guards it and dissolves it by His splendour."

विनायकस्वरूपेण ब्रह्मविष्णुशिवात्मकम्।
भूभारहरणार्थाय दुष्टानां निधनाय च॥
पालनाय स्वधर्मस्य बिभ्रतेऽनन्तरूपताम्।
स एव सृजते विश्वं पाति हन्ति स्वतेजसा॥

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ANSWERS by

K. M. Munshi

813

Sri D. Ramaswamy Reddy, Praddatur.

Q: How am I to develop love for God when I am not conscious within myself that God is the doer, He alone is doing everything, I am doing nothing?

A: It is very difficult to be conscious all the time that God is the doer. That is why it is necessary to do *japa* and pray to God. It will develop faith and make you God-conscious.

814

Sri P. Pothan Setty, Rayadrug, Anantapur Dist.

Q: What is civilization and culture? Is modern India cultured and civilized?

A: Civilization is material equipment of life. Culture is the way of life of a people informed by certain fundamental values inspired by a central idea. Please read Kulapati's letter No. 210 dated July 24, 1960. We are more cultured than the so-called advanced, and less civilized. Our Five-Year Plans which aim at material advancement ignoring our cultural needs are designed to make us more civilized, while depriving us of our culture.

815

Sri K. K. Ramachandra Rao, Bangalore.

Q: Will you please shed light on how to look through and appreciate paintings in modern art exhibitions? How would the splitting of different colours in a disorderly and obscure manner become the famous paintings of the world? Do they not unduly tax the layman's imagination?

A: I have no patience with the so-called modern art. It is a jumble, reflecting the confused mind of the modern artist. It not only taxes one's imagination, it stifles it and passes off ugliness as beauty.

816

Sri K. Krishna, Gulbargh, Hyderabad (Dn.).

Q: Are there any religious commandments in "Sanatana Dharma" like the Ten Commandments

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in Christian religion? If so, please list them.

A: "The Ten Commandments" of the Bible are certain aspects of the Moral Order, presented in telling sentences. Our scriptures are full of them. If you read the last few verses of Canto XVII of the *Bhagavad Gita*, you will find all the aspects of the Moral Order presented with great clarity.

817

Sri S. Radakrishnan, Ernakulam.

Q: Who is a true Hindu?

A: A true Hindu is one who has faith that God lives in all created things; who accepts the life of the Spirit as the final goal of human efforts; who tries in however humble a way to conquer attachment, fear and wrath; who tries to draw inspiration from the teachings of the Upanishads, *Brahmasutra* and the *Gita;* from those of Vyas, Sri Krishna, Sri Ramachandra, Buddha, Mahavira; of the Acharyas, Sants and Bhaktas; of Ramakrishna, Dayanand, Sri Aurobindo and Gandhiji.

818

Sri P. V. Ganapathy, Mulund, Bombay.

Q: Will you kindly suggest some of the ways to develop good memory?

A: Try to refresh your memory again and again of what you want to remember.

819

Sri S. Ananthanarayanan, Pykara Dam Post, The Nilgiris.

Q: Would it not be proper to declare Sankara Jayanti Day as a National holiday in the same way as Buddha Jayanti?

A: It should be, but our rulers, some of whom are allergic to Hinduism, are ignorant of the legacy he left behind.

820

Sri O. P. Mittal, Delhi.

Q: I am quoting from pp. 29 of the Bhavan's Journal *dated 20th March, 1960, describing the love affair in Krishnavatara as follows: "He felt her cheeks. His hand moved on her breast...." Is it fair to attribute such words to a pair whom you have so often described as Divine, who are supposed to be united in universal spiritual love as against physical unions of mortals?*

A: If Sri Krishna stood for anything, He stood for the affirmation of life. He has enjoined युक्ताहारविहारस्य 'Well regulated food and enjoyment'. He never taught the negation of life nor spurned the joys of the flesh, if they were sublimated by a higher impulse and indulged in under the guidance of a wise regard for the Moral Order. Who said that the joys of a man and wife are undivine? I never said it.

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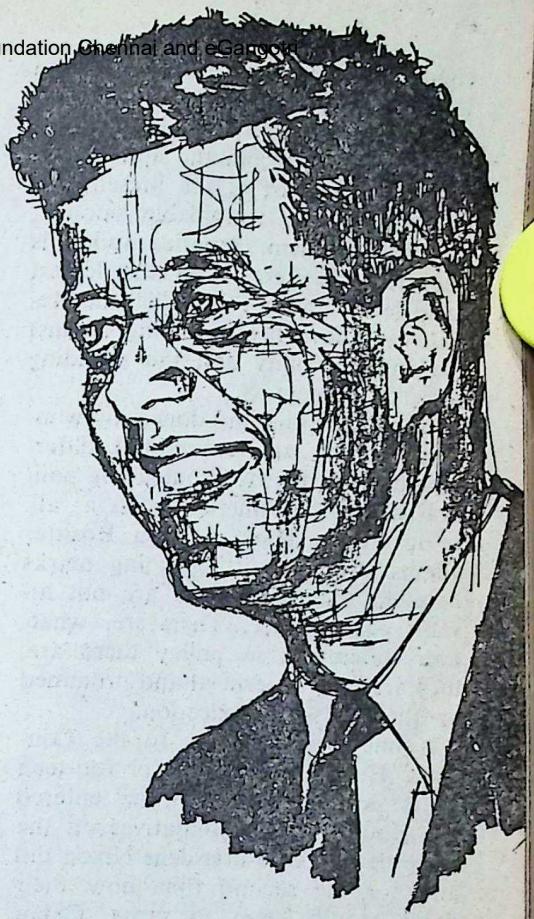
JOHN F. KENNEDY



THE overwhelming vote in the choice of Senator John F. Kennedy as the Democratic candidate for the coming U.S. Presidential election in November poses certain problems which may be worthwhile examining.

A multimillionaire's son and a millionaire himself, 43-year-old John F. Kennedy, if he succeeds to the White House, will not only be the youngest President in half a century, but the first Roman Catholic ever to hold that post.

It may be recalled that prior to the Party Convention, Democratic leader and former President Harry S. Truman tried so much as to block Kennedy's choice for more reasons than one. One question he put to Kennedy was this: "Are you certain that you are quite ready for the country or the country is quite ready for you in the role of President in January 1961?"

This has obviously a reference to Kennedy's youth and comparative lack of high executive experience at a time when the U.S. is sailing in stormy waters.

Kennedy, of course, has a warm personal appeal. He has youth, good looks, poise, education, money, war-record and what is more, shrewd and ruthless election tactics.

But will all these things make up for statesmanship? To snatch opportunity out of trouble, to do lasting good is the stamp of statesmanship. Does Kennedy possess statesmanship of this calibre in sufficient measure? It is a bad policy to fail to put in one's weight behind one's friends, in the hope of being popular with one's foes. Again, it is often good diplomacy to resist a score. Could Kennedy be trusted to withstand such temptations?

The foremost question that arises is this: "Does the United States, as a nation, desire to have a break in its

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eight-year Republican rule at all, and if so, why?" The charges levelled by the Democrats of failure on the domestic, foreign, economic and labour issues on the part of the present administration are formidable enough, but despite them, America today is the richest country with the lowest tariff level. On the other side, the Republicans have been warning against the irresponsibility and the spending spree of Democrats.

When all is said and done, one wonders whether any substantial difference between the two contending political parties of America exists at all. In his recent book, Clinton Rositter admits that the distinguishing marks between the two parties are not always easy to see. Therefore, whatever differences in policy there are, they are only superficial and drummed up for the issue of election.

Kennedy is not new to the Congress. He has been there for fourteen years. Strangely enough, he entered the House of Representatives on the same day as Vice-President Nixon did and for the second time now their paths would seem to cross. Cabot Lodge, the Vice-Presidential nominee of the Republican Party, was defeated by Kennedy in the Senate elections of 1952.

Born of Irish-Boston parents, John Kennedy is one of nine children of the millionaire family. Joe Kennedy, his father, who was a former U.S. Ambassador to St. James's Palace, is one of the shrewdest businessmen who had made his millions in all possible ways during pre-War years. He had the Midas touch and whatever he touched turned into gold. He was prophetic when he said that he would make each of his children a millionaire.

Senator son Kennedy is a graduate of the Harvard University and studied under Prof. Harold Laski in the London School of Economics.

It is said Kennedy was not quite healthy as a child and was an awful spelling-breaker. His parents thought despite those faults he would become a writer or a journalist, because he was studious. They were not far wrong in their estimate because among other things, Jack had been a journalist and a writer too. He worked for a News Agency for some time covering important meets like the San Francisco Conference and Potsdam. He wrote a book "Why England Sleeps" which won the Pulitzer Prize.

Starting his political career early and successfully, Kennedy joined the U.S. Navy during the World War II. He has a brilliant war-record.

There is something unique in the manner of Kennedy's campaigning. The entire Kennedy family spread themselves about in this task. The principle of community life has nowhere been better illustrated than in this family which works as one man when the situation calls for it. With the result that in the Party Convention at Los Angeles last month, Kennedy got the overwhelming majority of 806 votes against the minimum of 761 required and against the 407 of his closest rival, Senator Lyndon Johnson.

Again it speaks eloquently of Kennedy's sense of tactics when he quickly took—with an eye to southern votes

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—Senator Lyndon Johnson as his running mate for the Presidential election.

Kennedy Senior was an isolationist and that was why he had to quit his Ambassadorship. Now the son Kennedy is not far from being conservative, although he tries to loop towards liberalism without harming himself. He has Chester Bowles in his camp to advise him on foreign policy. Perhaps he might choose Adlai Stevenson as the Secretary of State and thus consolidate his position if and when he reaches White House.

It is said that Kennedy has been planning for this post from the last Democratic Convention in 1956, when he narrowly missed being chosen the Vice-Presidential candidate. It may also be mentioned here that father Joe Kennedy is not quite happy with his son running for the Presidentship.

Since his nomination, Kennedy has advocated closer Congressional control over government expenditure and greater aid to underdeveloped countries like India. Although he has not fathered any major legislation during his pretty long term as the Congressman, he has had a share in reform measures relating to labour.

Senator Kennedy is happily married to Jacquiline who is described as a limpid beauty. She is the one member of the family who chooses to be less active since the time she sprained her ankle in a house party. They have a girl child who is 2½ years old and another is coming, possibly during the Presidential election week, if everything goes well.

EAT MORE SUGAR

A new disease affecting the mind and the body can be cured simply by eating more sugar. Dr. Barry D. Wyke discovered the disease while carrying out research at the department of physiology at the Royal College of Surgeons, London.

Giving details of the ailment, he said that certified psychiatric patients who have been found to suffer from a hitherto unrecognized complaint are now being decertified and released from hospitals in normal mental health, after increasing their daily intake of carbohydrates.

The disease—provisionally called "relative cerebral hypoglycaemia"—is the exact opposite of diabetes. The sufferer does not have enough sugar in his or her blood, and this leads to haziness, loss of memory, tension and, in some cases, violence.

These symptoms, Dr. Wyke says, are due to a defect in an enzyme present in the brain which converts glucose into energy. Because of this faulty enzyme, insufficient glucose reaches the brain cells to make them function normally. The person suffering from the disease might easily have a normal blood-sugar level, but requires more sugar to overcome his deficiency.

Research is proceeding to ascertain the cause of the new disease. Two types have so far been identified by Dr. Wyke. In one, the complaint has a genetic foundation, and in the other it has been brought on in patients receiving treatment with hormones such as cortisone.

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Tapasvini

or

THE LURE OF POWER

A Socio-Political Saga

by

K. M. Munshi

Translated from Gujarati
by H. M. Patel, I.C.S. (Retd.)

PART III Chapter 28

RAJBA'S PILGRIMAGE

My dear Uday,

You had asked me to keep you posted about our movement from place to place. I shall write to you briefly once in two days or so as I find it difficult to write long letters during our travel. I shall, however, try and write out fuller accounts from time to time and give them to you to read when we meet. These letters will be in the nature of daily memoranda.

You and Majiba are unnecessarily worrying about me. Majiba thinks I am on the verge of insanity and, I believe, you think I do not know my mind. Poor dear! I am not as irresolute or weak as you seem to think. Don't you remember how I could stand the long walk right up to Colaba?

My trouble does not belong to the region of the mind. It is something very different, and is far removed from the mind. As you have chosen to call me, I am a barometer for measuring vice and wickedness. I seem to sense them from a distance and their proximity makes the mercury in me shoot up. I feel a sense of suffocation and when a hypocrite or an immoral person comes too close to me, often I lose consciousness and speak things which no normal person would possibly speak. If my remarks are indiscreet, they are unpremeditated. In fact in such trances I seem to discern what the normal human mind does not and speak out what I feel or see without wishing to do so. Day by day I seem to be moving away from this sordid world, but, I assure you, not from you.

'Immoral' is not the appropriate word for what I mean; amoral would be more appropriate; for, in many cases it is not so much immorality as absence of morality which affects me! Have I made myself clear to you?

Before proceeding to Pondicherry, we propose to go on a pilgrimage to

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all the sixty-eight holy places. Kanwar Saheb had great faith in two sadhus, both men of learning and religion—Madhavanandji Maharaj of Malsar and Brahmanandji Maharaj of Chandod-Karnali. Both of them have left this world, but Majiba has taken a vow to worship their *samadhis* and to have a bath in river Narmada at sacred Chandod. She thinks that by fulfilling this vow of her's, her daughter will once again become wise and good! We, therefore, propose to go to Malsar from Miyagam by the meter gauge.

It was a pity, brother, that Bhupatmama's sudden illness brought us back to Rajkot from Poona while on our way to Pondicherry, and when he was better, a heavy case prevented you from coming with us.

Yours
Raj.

My dear Uday,

We are the guests of the temple authorities in Malsar. Majiba is in a happy frame of mind. You know why? I have had no attack of hysteria for the past five days!

The disciples maintain that Madhavanandji Maharaj, founder of this temple, was a very powerful yogi. They showed us the underground cellar where he used to go into *samadhi*. He was master of both *hatha* yoga and *raja* yoga. The Maharaja of Baroda was one of his devoted disciples; it is said that he had the railway line constructed upto Malsar in order to be able only to pay regular visits to him.

Narmada nestles close by the house in which we stay. All around is spread out a carpet of green; the atmosphere breathes peace. I have read somewhere that Narmada is one of the most impressive of rivers. I found it true. She flows majestically between the banks in a sinuous course. But when it rains, she puts on a totally different appearance: rushing through the high banks on both sides, her waters surge forward as joyfully as a bride going to her lover.

Why should not life, too, flow as happily as mother Narmada? Why cannot we silence poisonous tongues and disinfect envious hearts? Many a time when my heart had been gay with sweet and delightful songs has it been smothered by the vicious atmosphere of the outside world. Is it any wonder I should feel terribly frustrated?

Majiba is persistent in her search for some sadhu who would work a miracle on my mind. Unfortunately for her, none of the disciples of Madhavanandji Maharaj would oblige her. They can only pray, sing devotional songs and worship the memory of their Guru. Yes, the one strange thing they do, is to persuade snakes every morning to come out of their holes to drink his milk by singing *bhajan*.

Someone told Majiba today that there is a very wonderful Swamiraj living two miles up Karnali. He is both a Swami and a Raj, so he needs must have miraculous powers! They say he can cure all diseases and if you do as he advises, all your desires are fulfilled. Majiba is now all agog to meet him.

Yours
Raj

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P. S.

Uday dear, do not seek the help of this Swamiraj to regain your Alice!

c/o Swamiraj's wada,
Karnali, Post Chandod.
18th July, 1927.

My dear Uday,

We are steadily collecting religious merit. On our way to Chandod we went and offered worship at the temple of Mother Anasuya. There we saw a home for lepers. I have been wondering whether it is an act of kindness to help keep alive men for whom life has no meaning. Come to think of it, what kind of world is it that makes suffering and pain of this nature inevitable?

The most awful fate that can overtake anybody in this world is to be a leper. Were I to be one, I would kill myself. The object of this home is to help keep such sufferers alive, but hardly anything is done to give them peace of mind. Even in this wretched state they do not give up greed. They quarrel shamelessly, weep, steal, fly at each other's throats, run away with others' wives. Sadhus are all around them, yet it does not occur to any one of them to give these poor devils any spiritual solace.

We bathed in Narmada at Vyas Teerth, and offered worship at the estuary. We also went and made our obeisance to Kuber Bhandari.

Swamiraj does not live in Karnali, but in a village, Dhebaria, a mile or two away. We had sent him word in advance. So when we arrived there by boat, we found Swamiraj awaiting us on the bank of the river. It was not a saffron-clad sadhu with a clean-shaven head that we saw. He looked a Swami only in name. Six-feet tall, broad shouldered, he is about 70 years of age. He held a long stick in his hand, and wore a short but clean *dhoti*. He had wooden sandals on. His beard and hair were snow-white. He bore marks all over his body of wounds that had been healed long ago. He has exceptionally bright eyes. It appeared as if our own grandfather stood there extending an affectionate welcome to his daughter and granddaughter! My first impression was that he was neither a Swami (i.e. otherworldly) nor a Raj (i.e. worldly) but one who combined the qualities of both in himself.

He conducted us to a large compound in which there were three or four houses and two temples. One of the temples is open to the public, while the other is exclusively for the Swami's personal use. All around the compound there are fields which belong to Swamiraj. He lives in a small house and had arranged accommodation for us in another. A third house is the headquarters of the charity organisation which offers free food to all who come. In the fourth house, stay the Swami's servants and other workers.

As you know, I am not a good mixer, but here I felt as though the Swamiraj had brought me up from my childhood! There is deep affection in his voice. He treats his servants like his children. The cows eagerly wait to eat their fodder from out of his hands. The dog strains at the leash to be at his feet. I feel as if I were his daughter in my last birth. We cannot think of immorality, hypocrisy or lack of virtue in his presence.

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Yesterday, Majiba and I went to offer worship in the temple of Chandramauliswar. Majiba has taken yet another vow, that if I get cured, she would have special prayers offered at this temple of Mahadevji. I shudder to think what will happen to Majiba if the gods do not respond to her. But am I really a mental case? Everybody seems to think so. You alone think differently. Is the fault yours or mine?

The Swamiraj's own temple is small. He goes there alone and offers worship for an hour both in the morning and the evening. He tidies up the temple himself; sweeps it, washes it and does not let others enter it. Pilgrims attribute some mystery to this. Some say that he worships some powerful Goddess there, for, he takes some offering of food every-time he goes there.

Majiba has just returned after seeing Swamiraj. She had told him all about me. As a result, Swamiraj took me out this morning for a walk with him and enquired about us all. I was at home in his company. I felt I could trust him, and tell him all about our difficulties, about Kunwar Saheb, about Majiba, about you and Alice; about Bheem, about Karan and about myself. He knows a smattering of English, but he fully understood my problems, for when we parted he said to me: 'My dear daughter, you are mistaken in attempting to raise a rampart between vice and virtue. What you call lack of virtues is in fact the mother of virtue! Virtue is indeed born from vice.'

This seemed to me preposterous and I would have asked him to explain the riddle. But as it was time for his meals, he left. Swami lives on milk and fruit, but they say he can punch a bull to death with a single blow of his fist. Some even say he is not the Swami he claims to be, but had been a warrior in his days. Someone in Chandod hinted that he had been a dacoit once. Who knows, this may be true!

Yours
Raj

Swamiraj's wada,
Dhebaria,
20th July, 1927.

My dear Uday,

We are having a thoroughly enjoyable time here. We get up early in the morning; after a bath in the river, we offer worship at the temple of Chandramauliswar and all of us meet under a banian tree where Swamiraj worships the river Narmada. After the *arati* is over, he gives everyone *prasad* of coriander seeds and cocoanut. Then he takes his seat amongst us all and discusses all manner of subjects.

The Swami is a remarkable conversationalist. In his conversations there is one constant theme: The world is the home of righteousness and whoever looks upon it in that light realises God. I have begun to adore Swamiraj and have become greatly devotted to him. When I met him last evening he asked about you. There were also many other pilgrims like us, and he chatted with each one of them as if they were all his near relatives and friends.

However full the world may be of wickedness, it simply cannot exist where Swamiraj is. Majiba's joy is boundless, for she feels I am pro-

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gressing remarkably. What worries me now is whom will she worry about when I am all right!

This morning after prayers and singing, Swamiraj asked me: 'Daughter, come with me, we will walk to Karnali and fetch our post.'

I accompanied him. Normally, it is Swamiji who plies me with questions but today I turned tables on him. He replied to my questions freely and frankly. He speaks gently and well. He makes no display of his learning or of his spiritual and religious attainments and yet one is deeply impressed by the charm of his conversation. He too became a *Sannyasi* when he was very young but gave up its vows. For a time he was a bodyguard of the ruler of this place, Dhebaria. Later he worked as teacher to his grandson. He had been married, but became a widower at 25. Thereafter, he began to look upon all women as the prototype of the supreme Goddess. I am not only deeply impressed by the substance of his talks but also the confidential way he talks. It makes me feel that he trusts my judgment. I asked him how he had managed to create this beautiful spot. His reply was that the credit did not belong to him. Everything had happened as it had, because of the blessings of his Guru. It was interesting to learn that his Guru was a woman!

When I asked him more about her, he smiled gently and said: 'No, my child, you will not understand it. When I feel you have reached the appropriate stage, I shall tell you about it.'

I asked him about his exclusive temple, and remarked: 'A temple should be open to all. You take the trouble to win over everbody by your friendly manners. Why, then, do you keep everyone from that temple?'

His reply was frank and disarming. His worship, he said, was of a special type and everyone would not understand it.

'I have complete faith in you and I have no doubt that your worship is worthy,' I said.

'Well, I do not know; have you the courage?' he asked me fondly. I nodded my head vigorously.

Well then, promise me that when you have seen what there is to see, you will not express your disappointment. You must not do or say anything when you are there but just wait, see and depart. Your disappointment does not worry me. What concerns me is this: If it becomes known that you are disappointed, these hundreds of people who have faith in me, who are inspired by me and obtain mental peace through me and therefore happy, will return home unhappy and miserable.'

'Swamiraj, I have complete faith in you. I have little doubt that your prayers, whatever their nature, will be pure in character. Your Guru who has made you so worthy of respect cannot possibly be false or unworthy.'

'But do not expect to see any miracle or yogic feat. I have no special knowledge, nor has my Guru any. The world and what I had to face in it only have made me what I am.'

'I too would like to develop in the same way,' I replied. My inquisitiveness had by now grown very great and I was on tenterhooks to learn more about his Guru.

'You must seek your mother's per-

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mission, because I am taking a young girl into my private and personal temple.'

'Majiba knows me well and I can look after myself perfectly well,' I replied with laughter.

Nevertheless I told Majiba, and after evening prayers, Swamiji took me to his small house. In the verandah, mattresses had been spread on which he sat when he met visitors at night and discussed all manner of things. In the adjoining room were a cot, a pot of water and a clothes-stand. In one corner was a *gadi*, a 'floor-sofa' and nearby were a low writing table-cum-box and paper, pen and ink. There were some books in a small cupboard-like receptacle.

He asked me to wash my hands and feet, while he got ready for visiting the temple. He took a lantern in one hand and held in other an offering of food, some material for worship like water, cocoanut and flowers.

'Look, my child. One more thing. You will have to stand at some distance from the sanctum and whatever you may see, you are not to utter one syllable.'

My dear brother, I have read all about concentration and various *yogasans*, and know all the normal procedure for offering worship. But I have never heard of devotional worship unaccompanied by some form of ritual. I gave my consent by a respectful nod, and as I followed him, my heart was overwhelmed with deepest respect for the man.

As we entered the private temple through a door in his room, he turned to me again and said: 'My child, I shall bolt this door behind us. If you do not like anything I do, or feel frightened, all you have to do is to unbolt this door and sprint out. But do it noiselessly so as not to interrupt my worship.'

So saying, he bolted the door behind us. I was flushed with excitement. I held by breath. The temple was completely empty. There was no idol in the sanctum nor any other object to offer worship.

Swamiraj placed the lantern near the door, went to the centre of the room, and lit a ghee lamp which he filled with ghee. Placing the offering of food in front of the lamp, he started saying prayers. I was nonplussed, for, this was the first time I saw worship being offered, without an idol. The Swami stood in the centre with eyes shut, hands held together high in front of him. After a little while, his eyes opened and on his face was an expression normally associated with the love-lorn. He extended his hands towards some imaginary person as though to embrace her. His lips parted as though he was saying something sweet and his eyes acquired a singular brightness.

From the way he did, it seemed as though he was trying to embrace someone very much smaller than himself; for, he stooped low and appeared to rearrange the hair and stroke the head of some invisible woman. Suddenly, I heard someone speaking, unless my imagination was playing me a trick. I felt a chill running down my spine and wanted to unbolt the door and run away, but my feet refused to move, for something more interesting was coming on. Swamiraj began to coax his invisible idol to eat the *pra-*

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sad of sugar-candy and cocoanut cream! As he did so, his lips parted as if he was arguing with or persuading the invisible person to eat. He held out the *thali* containing the *naivedya*—offering—before her. And would you believe it, Uday? As though the law of gravitation had failed, the *thali* remained suspended in air! It was as if some invisible hand was holding it.

I had seen enough; I was inclined to shriek. But at the moment I saw him open his mouth for someone to put the *naivedya* in his mouth! He got back the *thali* from invisible hands, put it on the ground and sat down. Shutting his eyes, he gazed fixedly at the flame fed with ghee.

I felt suffocated. Surely, Swamiraj was not mad. Either the *thali* had really remained in the air, ignoring the law of gravitation or I had a hallucination.

Swamiraj woke up from his meditation and as he did so I saw that tears were rolling down his cheeks as if he was crying. It seemed as if someone was lying on the ground; as if his tears were falling upon that invisible person. This was indeed surprising. Although his face did not appear to touch anything, it appeared to rest on someone's chest.

After a while, he got up, wiped his tears and appeared to pick someone from the floor and put that person in a bed.

For a while Swamiraj remained seated on the ground. After ten minutes, he got up, washed his face with water and took hold of the lantern and the *thali*. He then went past me as though he had just awakened from sleep; and without even noticing my presence unbolted the door and walked out.

I followed him feeling guilty I had seen what I should not have—some sacred mystery which Swamiraj alone had the key.

Swamiraj, however, went to have a bath, while I went out for a walk.

After some-time, Swamiraj returned to his room and sat down. We all gathered round him. He was exactly the same man as he was before. Only his eyes appeared more affectionate and his voice gentler. For an hour he kept talking to us.

When it was time to depart, he stopped me by a gesture of his hand. Majiba and all others had left by then.

Yours
Raj

[*To be continued*]

Virtues like essences lose their fragrance when exposed. They are sensitive plants that will not bear too familiar approaches.

—Shenstone

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Pratapa Regains His Kingdom

LEFT by the four girls at the gate of Indra's palace, Pratapa put on the best airs he could command and entered Indra's presence brandishing his magic sword. Indra being most powerful had normally no such experience of a mortal intruding upon his presence unceremoniously. He could not at the same time dismiss Pratapa as a maniac, for, the latter had the bearing of a powerful king. The best course, therefore, Indra decided on, would be to listen to him. So he cocked a questioning glance at Pratapa.

Instinctively Pratapa took the initiative and said: "Devendra! They say you are lord of lords and king of kings, but it is in your kingdom that great sins are being committed!"

"Who are you, young man and what is your complaint?" asked Indra.

"I am a King and belong to the earth. One day I met your daughter on the earth when she was bathing in a lake. Falling in love with her I took hold of her wearing apparel and for a full year we lived as husband and wife. I further married the daughters of Nagaraja, Varuna and Agni. I created a new kingdom and ruled over it. One day when I went out on a hunting expedition I left your daughter's wearing apparel in the custody of my mother. Would you believe it? Your daughter robbed my mother of that apparel and all four returned here after razing down my kingdom. When I went deep into *tapas* for recovering them for forty days, these girls saw me on the point of death, picked me up, comforted me and made me recover. When I did so, they transformed me into a toad which they dropped in a water-pot and vanished! What sort of rule prevails in your kingdom that permits women to play the wanton with lives of individuals like me? I have not come here to arraign you for your lapses. All that I want is to point out your duty to get all the four girls duly married to me and sent with me."

Indra who was greatly impressed by the peroration of Pratapa sent for the four girls and questioned them. They confirmed Pratapa's statement in every detail and so Indra said: "Young man, I have no objection to give my daughter in marriage to you right now. But if you want the other three girls too, I shall have to subject you to a test for each of them. If you succeed in them, you shall have them too. What do you say?"

Pratapa: What have I to say except that I submit to your decision?

Calling some Devas, Indra ordered them to till an acre of land deep and sow fifteen measures of sesame seeds and spread a hundred cart-loads of mud over it all. When that was complete, he called Pratapa and said: "Look, I have sown fifteen measures of sesame in this field. If you recover them without loss of a single sesame, I shall give you Naga's daughter in marriage to you. Not otherwise."

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Pratapa who heard this was stunned. Nevertheless he went near the spot and took out a handful of mud. He found the seeds mixed with them indistinguishably. He was nearly broken of heart and regretted his rashness in agreeing to any test. As he sat there dejected, he saw an ant passing by him. This gave him an idea. 'The ants can surely collect the seeds. Suppose I take advantage of the promise made by the ant-King to be of service to me whenever I wanted!' So he contemplated on the ant-King, and within a few moments there was a swarm of ants at his feet. Said the ant-King: "My friend, command me and we shall do all we can!"

Pratapa: My dear friend! Here in this field have been sown fifteen measures of sesame seeds. Indra has challenged me to recover them all without loss of a single seed. Who can do that except you and your friends. Can you help me?

The ant-King called for a further contingent of ants of all descriptions all of which entered the field like an army. Very soon they were gathering the sesame seeds in a mound. Within an hour all the scattered seeds had been recovered. After assuring that not a single seed was left, the ant-King took leave, satisfied that he had been able to requite a good turn.

Pratapa thereupon waited on Indra and said: "Sir, I have recovered the sesame seeds, you may come and see for yourself."

Indra could not believe his ears, for it was a task too difficult for human, so he was convinced that Pratapa was really great. Said he: "Congratulations, young man. You win. Now how about the second test?"

"I am ready, Indra" replied Pratapa.

"Look, I shall drop my ring of insignia into this well. If you recover that, I shall give you Varuna's daughter in marriage!" He flung the ring as he said it.

Pratapa descended into the well and no sooner was he half way down did he encounter the monstrous hiss and menacing hoods of a hundred serpents! Not allowing himself to be outdone, Pratapa slew each of them with his magic sword but each serpent slain multiplied into a dozen with the result that he had to retrace his steps.

When he sat on the wall of the well thinking about the next step, he heard the cackling of a toad near about. This brought to his mind the promise made by a toad to which he had done a good turn some time back. He therefore went near it and said: "Toad, a member of your species was kind enough to promise to help me for a small help I had rendered him. Now I am in difficulty."

That toad sent a s. o. s. to its King who appeared on the spot and said: "Sir, I am ready. Command me."

Pratapa related how Indra had challenged him to recover the ring he had thrown into the well and how it was infested by innumerable serpents and how they multiplied when he killed them.

The frog-King called a huge number of toads. All of them jumped into the well. When the serpents were engaged in devouring them, a little toad dived into the water, picked up the ring and restored it to Pratapa un-

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noticed. Pratapa took the ring and gave it back to Indra who complimented Pratapa.

Asked how he managed to retrieve the ring, Pratapa told him the truth, whereupon Indra said: "Help rendered unto the smallest of creation will not go unrewarded." Indra restored the lives of all the frogs that lost them in the effort to help another being and gave them an abode in a nice lake near his *loka*.

Indra put Pratapa to another test. Indra cleverly concealed seven plantain trees in one and asked Pratapa to cut in two with one sweep of his sword. His hope was that, thinking it was but one plantain, Pratapa would use minimum force in wielding the sword which would thus get stuck. He could thus be disqualified.

The four girls who were witnesses to this test feared inwardly that Pratapa might miscalculate, so they ardently prayed that his stroke should be sufficiently forceful. The expression on their faces did not however escape the notice of Indra. As luck would have it, seven different stems fell out of the thrust made by Pratapa's sword.

Indra had one more trick in his bag. He made by his power all the four girls look exactly alike in form as well as dress. Calling Pratapa he said: "Now Pratapa, if you pick out my daughter from this quartet, all the four are yours and not otherwise."

Not knowing what to do, Pratapa looked down when he saw a worm passing by. He thought of the help promised by one of its species. So he told the worm in its language: "I did a good turn to one of your kind and he promised to help me. Now I am in a fix. If you can point out Indra's daughter, I shall be greatly obliged."

The worm turned back, started ascending the foot of Indra's daughter whereupon Pratapa seized the girl by her hand. Indra beamed.

Indra thereupon gladly gave all the four girls away in marriage to Pratapa and sent them back to the world with rich presents.

Pratapa went straight to the old woman who had been his guide and protector. After gaining her blessing he went to where his parents and brothers lived and after expressing his gratefulness to the man who had given them shelter, he returned to his erstwhile capital which had become a barren desert. With the help of the divine damsels he recreated his capital.

Soon after, he proceeded to the city whose King and former assistant refused to see him. That King died on the spot when he heard that Pratapa was coming with his army. Pratapa handed over the rule of the city to the gentleman who gave shelter to his family during the time of distress.

After some time, Pratapa led his army to his father's capital. The usurpers on hearing that he was on the march, fled. Handing over the ancient capital to his commander-in-chief Pratapa returned to his new capital and ruled there in the company of his parents and celestial wives.

When Chaturya came to the end of the story, it was near daybreak. So he told the princess by his side: "Princess! Don't you think you must marry a prince of Pratapa's calibre? Now it is time for you to get moving".

The Princess left the nuptial chamber not unhappily. [*To be continued*]

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You are a wise man and a wiser father. You are making sure that the new shirt will fit your son next year too when he will have grown bigger. You have an eye on his future.

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News & Notes

VANAMAHOTSAVA

KULAPATI SRI K. M. MUNSHI inaugurated the Vanamahotsava celebrations of the Bharatiya Vidya Bhavan at 9-30 A.M. on Sunday the 17th of July, 1960, by planting a coconut sapling at the campus of the Bhavan's College, Nav Gujarat, Andheri. Smt. Lilavati Munshi, Vice-President of the Bharatiya Vidya Bhavan, Sri S. Ramakrishnan, Executive Secretary, Bharatiya Vidya Bhavan, Sri P. M. Kavadia, Syndic of the University of Bombay, Dr. R. D. Adatia, Principal, Bhavan's College, Smt. R. D. Adatia, also planted the saplings in the presence of a large gathering of guests, members of the Bhavan members of the college staff and students of the college.

Sri Munshiji who addressed the gathering explained the significance of the tree and the Vanamahotsava in the life of the Indian people. He referred to the first Vanamahotsava initiated by him when he was the Food Minister of the Government of India. Many of the problems of the nation were linked up with the food problem and for the solution of the food problem the country needed a good monsoon which depended upon forests.

Sri Munshiji also referred to the religious and cultural traditions of India where the tree was considered animate and sacred. In the Puranas and the Sastras many verses could be found referring to the sacredness of the tree and the necessity of planting more trees and protecting them everywhere because India depended for its prosperity to a great extent upon its forest wealth. He, therefore, exhorted the younger generation in particular to develop a love for the trees and to make it a point to plant and nourish and protect the trees everywhere and particularly in the College Campus of Nav Gujarat, which had grown like an Ashrama, beautified by the trees, on a place which was fifteen years ago a barren wilderness.

Smt. Lilavati Munshi planting a sapling.

BHAVAN'S SHIBIR

THE first meeting of the Bhavan's Shibir was held at 10-30 A.M. on Sunday, the 17th of July 1960, at the N. M. Institute of Science, Andheri. Kulapati Sri K. M. Munshi, Smt. Lilavati Munshi, Vice-President of the Bharatiya Vidya Bhavan, Sri S. Ramakrishnan, Executive Secretary of the Bharatiya Vidya Bhavan, Dr. R. D. Adatia, Principal, Bhavan's College, Sri P. M. Kavadia, Syndic of the University of Bombay were present on the occasion. Prof. Sankaranarayanan, Head of the Department of Logic and Philosophy, Bhavan's College, gave a learned and illuminating talk on this occasion. After the initial prayers, the Principal explained to the students the purpose, for which the Shibir was instituted.

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Late Dr. Sridharani.

He welcomed all the new students on that occasion and appealed to them to have a greater and keener interest in the activities of the Bhavan and the College in addition to their regular studies. Sri Munshiji said the Shibir was a place where, in a tranquil atmosphere, the teachers and the taught could meet and discuss some of the most pressing problems before the country and the world. It aimed at fostering a free exchange of ideas on a level of equality and promoting a genuine spirit of inquiry among the students. He also expressed his pleasure at the greater number of students participating in the activities of the Shibir. Prof. Sankaranarayanan, in the course of his talk, referred to the civilization and culture of Aryavarta and quoting a few verses from the *Gita*, he threw some light on the doctrine of the immortality of the soul. Afterwards many questions were asked and they were answered by Prof. Sankaranarayanan and Smt. Lilavati Munshi.

The Shibir meeting concluded with a buffet lunch.

SUGAM SANGEET

THE Sugam Sangeet School, sponsored by the Kala Kendra of the Bharatiya Vidya Bhavan, was inaugurated last month by Music Director Sri Anil Biswas at the Gita Mandir Hall, when a large gathering of musicians, music-lovers and artistes was present. Smt. Lilavati Munshi, President of Kala Kendra, presided. The school will cater for the teaching of Gujarati folk-songs, compositions of contemporary Gujarati music directors, devotional songs, Hindustani Bhajans, Rabindra Sangeet and choral music. Lectures by prominent musicians, poetry recitals by eminent poets and symposia on music and poetry will be arranged on suitable occasions under the auspices of the School. Classes will be conducted twice a week at the Bhavan's premises under the guidance of Smt. Nirupama Sheth, Sri Purushottam Upadhyay, Sri Ajit Sheth and Sri Ramnimohan Dutt of Shantiniketan.

LATE DR. SRIDHARANI

INDIA has lost a brilliant journalist, author and lecturer in the sad demise of Dr. Krishnalal Sridharani. Born in Gujarat, educated in Gujarat Vidyapith and Shantiniketan, he imbibed the spirit of Mahatma Gandhi and Gurudev Tagore quite early in life. He earned further honours in American Universities ending with a Doctorate in Sociology of the Columbia University where he served as a staff member for a time. A fine flower of Gujarat, he participated in India's Freedom Movement and served prison terms. Widely travelled, he lectured on Indian and Asian politics for a number of years. As foreign correspondent of *Amrita Bazar Patrika*, he had covered many important International Conferences and had accompanied our Prime Minister to the Paris Session of the General Assembly in 1949. He was associated with a number of cultural associations both of India and abroad. He wrote quite a few books in English and Gujarati . His "War Without Violence" made quite a sensation in this country. May his soul rest in peace.

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Our Bookshelf

(1) *MIRROR OF VIRASAIVISM.* pp. 134. Price: Rs. 2.50 nP.

(2) *PEACE AND DEMOCRACY.* pp. 286. Price: Rs. 5. Both by Sri Kumara Swamiji and published by V. R. Koppal, Navakalyana Math, Dharwar.

THE first volume is an excellent collection of six articles centred round the philosophy of Virashaivism, from the pen of one of our most enlightened and radiant monks of the Virashaiva faith. For the last two decades he has been a great spiritual inspiration to thousands in North Karnatak. He draws thousands to listen to him whether he speaks in English or Kannada. He has to his credit a number of publications in English.

The book is the fruit of his research, wide reading and deep thought. It carries three important articles on (1) the concept of Linga. (2) the Sat-Sthala and (3) the nature of Shiva Yoga. Chapters IV and V of the book are well written. In less than twenty pages he gives us in a nutshell the chief doctrines of Basava's philosophy. Basava's philosophy is revolutionary in its spirit and it is not a revival of the old. Basava fought against idolatry; stood for monotheism. He had no patience with the social injustice of his age. He put woman on a higher position and glorified physical labour and insisted on its performance by all. He fought tooth and nail the caste system. He criticised dry ritualism and preached unconditional surrender to the Lord.

He has sung of *bhakti* in innumerable verses in Kannada. He is the creator of a new type of literature in Kannada called *Vachana Sashtra,* the vehicle of Kannada mysticism. He holds the view that liberation comes to us by the destruction of three types of impurities *Anava-mala, Maya-mala* and *Karma-mala.* To destroy these he prescribes a course of spiritual discipline comprising *Panchachara* and *Ashtavarana.* They describe the methods of acquiring ceremonial purity and ethical excellence. Kumara Swamiji examines many of these doctrines in a critical manner in the context of modern thought. Reading the volume is a delight. It is a valuable contribution in English to Virashaiva philosophy and the message of Basaveshwara.

PEACE AND DEMOCRACY is a collection of articles on the reconstruction of society on sound religious lines in the image of justice and truth. The learned Swamiji examines the necessary conditions for peace and its preservation. From the spiritual standpoint he criticises the great achievements of science and the secular concept of freedom and democracy. He explains to us the value of a political and social system that goes by the name *organic democracy.* The author considers all the different points of view and gives a brilliant blueprint for the world order based on spirituality. The book gives us a plan that at once satisfies the demands of reason and the needs of humanity.

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ETHICS AND THE STATE. By Zakir Hussain. Published by Harold Laski Institute of Political Science, Ahmedabad. Price: Rs. 1.50 nP.

THIS delightful booklet is the substance of the Mavalankar Memorial Lecture for the year 1960 delivered by our veteran leader Zakir Hussain. In the course of twenty pages, the writer has examined the relation between Morality and the State. He has explained at length the standpoint that politics is different from morality. He has given us a critical account of the political philosophy of that audacious Florentine Machiavelli whose doctrines revolutionised political thought till Gandhi refuted it. We have in the booklet the duties of the State and the evils of power politics well stated. This problem of the relation, whether the State is above moral or not, is discussed well. The place of religion is also explained. Reading the book is a rewarding intellectual experience. What is admirable for the individual in his moral life can never be reprehensible for the State, however inexpedient it may be.

LIFE OF SWAMI SADANANDA. Published by the Divine Life Society, Rishikesh. Price: Re. 1.

THE volume under review publishes the glowing tributes paid to Swami Sadanandaji, Professor of Yoga in the Yoga-Vedanta Forest Academy. The speeches speak of his personality and good work done by the Swami. In his *purvashram* Sadanandaji was the Professor of Indian History in the Madras Presidency College. He has to his credit a good book on the *History of Saiva Siddhanta.* After retirement, he joined the *sannyasa* Order to lead a spiritual life. He was also connected with the Bharatiya Vidya Bhavan as *Gita* lecturer for a year. He attained *samadhi* in last March. His commentaries on

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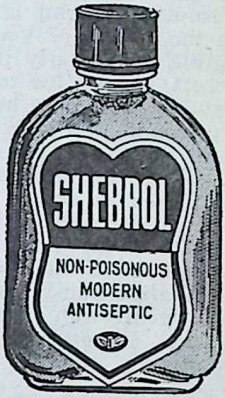
Narada Bhakti Sutras and Sivananda's *Siva Gita* are all helpful to spiritual aspirants.

THE BHAGAVAD GITA. (A simple paraphrase in English by S. Parthasarathy Iyengar). Published by Gnana-Vignana Trust, Gautamasram, Madras-5. pp. 138. Price: Rs. 2.50 nP.

THE work under review gives us in simple English an excellent rendering of the *Gita*. There are eighteen chapters and there is a perfect arrangement of the topics in each chapter. We wish the verses of the *Gita* were also printed, for that would have enabled the reader to check up the translation. Our author worked under the inspiration of Vivekananda and Aurobindo. He had left this translation for some time with his relatives. The relatives have published this volume in the affectionate memory of the author. Sri C. Rajagopalachari, in a note, recommends the book to all those 'who are educated, but who do not know Sanskrit enough.'

THE CLARION CALL. (Selections from the works of Swami Sivananda Saraswati). Edited by Mahalingam Padmanabhan. Published by the Divine Life Society, Rishikesh. pp. 358. Price not mentioned.

THIS volume is a useful and stimulating anthology of the writings and speeches of the celebrated Raja Rishi Sivanandaji by a devout and discerning disciple. He brings to his task a very sympathetic and reverential mood. The Swamiji's writings run into a hundred volumes and it is by no means easy to prepare a thoroughly representative anthology. The late C. V. Narayana Iyer *alias* Sadanandaji has already given us a useful volume. The present volume mostly deals with the contributions of Swamiji to the three great systems of Indian philosophy, *Vedanta* (inclusive of its eight forms), the *Yoga* and the general problems of Indian philosophy. The volume is an excellent introduction to the lay and interested student of Indian philosophy and reli-



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gion. The intellectual approach initiated in the volume is to make us practical Vedantins and not mere readers of books. We have excellent chapters here on the five Yogas: *Bhakti, Karma, Raja, Jnana* and *Hatha*. The volume has a useful dictionary of Vedantic terms at the end.

—*Dr. P. Nagaraja Rao.*

SANSKRIT

SREE SKANDA VEDAPADASTAVA. Edited by P. N. Sivaramakrishna Iyer, B.A., B.T., and published by Sri Sringeri Mutt, Sringeri, Kadur District. Price: Re. 1.

SKANDA VEDAPADASTAVA is a poetical work dedicated to Lord Subrahmanya. It provides instructive reading but even so, its authorship is unknown. But from the wealth of Vedic quotations it gives, particularly philosophical in import, we are led to conclude that the author must have been a person of profound Vedantic learning. The several names of Lord Subrahmanya and their significance are very clearly explained in simple Tamil.

The learned and exhaustive introduction which is in Tamil sets out the main theme of the book. The Tamil and English translations of each verse enhance its value and are a boon to the earnest seeker after Stotra literature.

SAT STOTRA RATNAVALI. By Sri Krishna Sastri, Geeta Mutt, Hanuman Ghat, Banaras. Price: Rs. 1.50 nP.

THIS is a work in verse, in praise of chosen deities. It starts appropriately with those dedicated to Sri Ganesa, the remover of all obstacles. Then follow a few delightful and original verses about Sri Kasi Kedaranatheswara. Then come some verses laudatory of the two successive Heads of the Sri Sringeri Sarada Peetham, H. H. Jagadguru Sri Narasimha Bharati and Sri Chandrasekhara Bharati. This work is admirably done and has a soft cadence. It shows the extreme malleability of the Sanskrit language.

SREE SANKARA DIGVIJAYASARA. By Vidwat Bushanam Srinivas Kedalaya. Published by the Agent, Sarada Peetham, Dwaraka.

THE extant literature about the early life and work of Sri Adi Sankara Bhagavatpada, known as *Sankara Vijayam*, is available in various recensions. The book under review is styled "Saram" or gist. It is in verse and in two parts. The first part has 86 delightful couplets and the second 106. The author employs the *anushthub* metre to good effect, and the venture, apart from its literary excellence, has the blessings and approval of His Holiness the Sankaracharya of Dwaraka Peetham. It recounts the story of the great Acharya and is a mine of information.

—*Acharya T. A. V. Dikshitar.*

PRABANDHA PARIJATA. (A Short Sanskrit Primer). Edited by Dr. Viraraghavacharya of the Samskrit Sangha of the Chamaraja Samskrit College, Chamarajapet, Bangalore 18. pp. 140. Price: Rs. 2.

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ducing the wisdom of our ancient classics like the Upanishads and the *Bhagavad Gita* to our young and impressionable readers. The former are condensed in 15 brief lessons and the latter is appropriately summarised into 18 lessons. A few other dramatic scenes similarly entitled Upanishad-rupakas and Gita Rupakas which can be easily enacted in the College Dramatic Societies follow. These religious subjects are rounded off with a few secular subjects like Tyagaraja, proper food, the famous irrigation tank Govindasagara and the advantages of travel. It is needless to say that the method followed here will engender in the minds of our young readers an unsatiating desire to understand the sources when they are sufficiently grown up. This is really a laudable effort and every high school should teach such books and popularise our ancient heritage and enshrine our language once again on its ancient pedestal.

PRATAPA KANTHABHARANA (Part II). An anthology of prose and verse. Edited by Vaidyaratna Kaviraj Pratap Simha. Published by Kaviraj Prananath Sharma, 4675 Shoraa Kothee, Pahadganj, New Delhi. pp. 139. Price: Rs. 2.

THIS is a beautiful anthology of prose and verse in six sections comprising daily usage, health, women, contentment and tranquillity and similar choice and idiomatic expressions on all deserving topics. They are culled from various authors with a discerning eye on the lines of Palgrave's *Golden Treasury* in English and can be of great use for supplying quotations to social reformers, doctors and teachers and more particularly to platform orators. Doctors can utilise the instructions on health as useful mottos for preserving health. Many of the prose sentences or simple Anushthup verses deserve to be publicly exhibited in public libraries or college halls. The book concludes with a seventh similar section (whence it is called Saptapadi by the author) wherein similar choice idiomatic expressions (96 choice *dohas*) from Hindi are culled together. If a small glossary of difficult words were added along with useful hints for translation, the book could easily serve as a guide for translation in our high schools and the pre-university classes. The selections reveal the sympathetic culture and broad and refined outlook on the part of the editor, who is himself a successful Ayurvedic Vaidyaratna. His fame elevated him to the Presidency of the All India Ayurvedic Congress in 1933 and he has served on various medical committees appointed by the U. P. Government. He has appropriately dedicated the book to Kulapati K. M. Munshi, whose work for the advancement of Sanskritic culture both in India and abroad has already brought him international reputation.

—*Prof. U. Venkatakrishna Rao.*

GUJARATI

DIVANE-MANEK. Part I (in Gujarati). By Sri Manek Maheta. Published by the Manek Maheta Literature Publishing Committee, 1A, Anandnagar, Forjett Street, Bombay 26. pp. 392+12. Price: Rs. 7. Gratis to the deserving.

THIS is a miscellany of (i) the religious songs and Bhajans by Sri Manek Maheta, (ii) his sayings and reflections and (iii) letters and testimonials of his disciples describing his greatness and the spiritual guidance and inspiration they received from him. The compositions preach devotion to God and exhort to stick to the path of virtue. They are downright didactic and can hardly claim any literary distinction. But as expressions of Sri Manek's devotion, god-mindedness and moral fervour, they should prove inspiring and instructive to his followers.

GOVARDHANRAM MADHAVRAM TRIPATHI'S SCRAP BOOK: (1888-1894)—Manuscript Volumes 1, 2, 3, 4 (Part I). Edited by K. C. Pandya, R. P. Bakshi and S. J. Pandya. Published by N. M. Tripathi Pvt. Ltd., Princess Street, Bombay-2. 1959. pp. 20+276. Price: Rs. 5 [in English].

CONSENSUS of critical opinion has

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since long accepted Govardhanram (1855-1907) as the towering figure of the Gujarati letters of the decades touching the last juncture of centuries and has acclaimed his *magnum opus Sarasvatichandra* as a great classic unequalled in scope and wealth of fruitful ideas.

The book under review, though second in appearance (The last volume appeared first in 1957), is chronologically first among the three-volume publication of Govardhanram's seven scrap books that had remained unpublished so far. These intimate journals record their author's observations on man and events, as also his notes and varied musings on problems of thought and conduct that constantly exercised his highly keen, conscientious and sensitive mind in its continuous encounter with matters ethical, philosophical, religious and social. On their own, they reveal Govardhanram as a thinker of commendable independence and orginality, e.g. his philosophy of consumption, substitution of force for spirit and matter, rejection of the transmigration theory, insistence on historical method in the study of philosophy, etc. And this thinking is anything but an arm-chair or study-room activity. It stems from a deep-rooted inner necessity, moulds action and strives to impart meaning and value to life by efforts at viewing it as a whole and in relation to the surrounding world and the ultimate reality. No wonder, we find in the scrap books numerous notes on events and discussions on modes of conduct closed with the self-same refrain-like Mahavakya: 'So the Great Will wills'.

The author has explicitly stated the ends he had in view in writing these books: 'Hereby I sometimes note down my conclusions to prevent their loss, sometimes I make myself exact thereby; at other times I ease my heart by pouring it on paper. I have no friend to talk to except myself. When I turn over these pages, I feel reminded, sympathised and consoled; I look and blush at my weak moments as reflected here. I take courage and strength from here. The current that flows, now forward and now backward, can be traced here with greater continuity. And it is this intensely personal character and the glimpses afforded of the inner urges, enquiries and moral struggles of a rational yet basically religious and duty-conscious soul that make these jottings and musings highly interesting to the reader at large. They are as it were so many eye-holes allowing us to peep at the meanderings of the heart and the head of a personality in the process of self-sustained spiritual moulding. Here are some topics one finds in this second volume: 'Shall We Live after Death?', 'Conscience, Free Will and Predestination', 'How Am I to Mould the People?', 'Asceticism versus Consumption', 'The Right Attitude towards Money', 'Vedanta and Ethics', 'Thoughts on Joint Family', 'My Temper'. Another focus of interest in the Scrap books is their occasional pen-portraits, sometimes vivid but always sympathetic and clear-sighted, revealing the author's deep understanding of human character. As documents too, these writings are invaluable for the sidelights they throw on the making of the *Sarasvatichandra* by revealing the problems and workings of Govardhanram's mind during the period.

All those who cooperated by giving editorial and financial assistance in bringing out this neat and cheaply priced edition of a very valuable work deserve to be congratulated. Let us earnestly hope that some literary or academic institution would now immediately come forward to get the volumes translated into Gujarati and thus make them accessible to the remaining section of the (so to say) directly concerned public.

—*Dr. H. C. Bhayani.*

TAMIL

SAMAGA AHNIKA SANGRAHAM—by name Kusumanjali. By Swami Sastri. Copies can be had of T. S. Viswanathan, 10 Pidari Koil Street, Teppakulam P.O., Trichinapalli-2, Price: Rs. 2.50 nP.

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CARRYING a Srimukham from H. H. Sri Sankaracharya of Kanchi Kamakoti Peetham, the book under review describes in a scientific and systematic fashion the various rites, both daily and obligatory. *Panchayatana pooja, Snana, Gayatrijapam, Brahma Yagnam* and *Sandhya* are among the many instructive topics lucidly dealt with here. The Sanskrit Mantra is explained in homely Tamil and will be found useful to all who desire to know the meaning of particular rites of the Sama Veda persuasion.

MANTRA PRASNA SAMPURNA BHASHYAM, (in Tamil). Edited by N. E. Venkatesa Sarma. Copies can be had of Madurai Nool Mandram, 221, Linghi Chetty Street, Madras-1. Price: Re. 1.

MANY are the Samskaras or rites enjoined on the Dwijas in our Shastras. Of these, the prominent are Upanayanam (sacred thread investiture) and Vivaha (marriage). These rituals are accompanied by the chanting of relevant Mantras by the subject. Such Mantras or hymn groups are called Mantra Prasnas.

In the book under review, these Mantras are explained in great detail and these are done Kanda by Kanda. The Mantras gain in clarity and efficaciousness by reason of the understanding of their meanings, thanks to the clear and lucid treatment. We have pleasure to commend this book to all those who want to gain an understanding of our ancient Texts.

—*Acharya T. A. V. Dikshitar.*

ACKNOWLEDGEMENT

THE HYPHEN, Vol. IV, Nos. 3 and 4, March-April 1960 (Mid-year Number: Foreign Collaboration). A monthly journal devoted to the social sciences, international affairs, and literature. Editor-at-large: Anand Mohan, Strand Hotel, Apollo Bunder, Bombay-1. Price: Re. 1.

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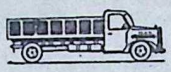

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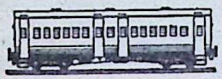

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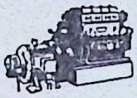

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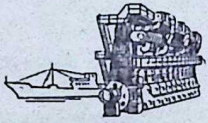

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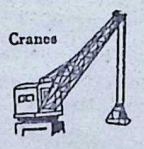

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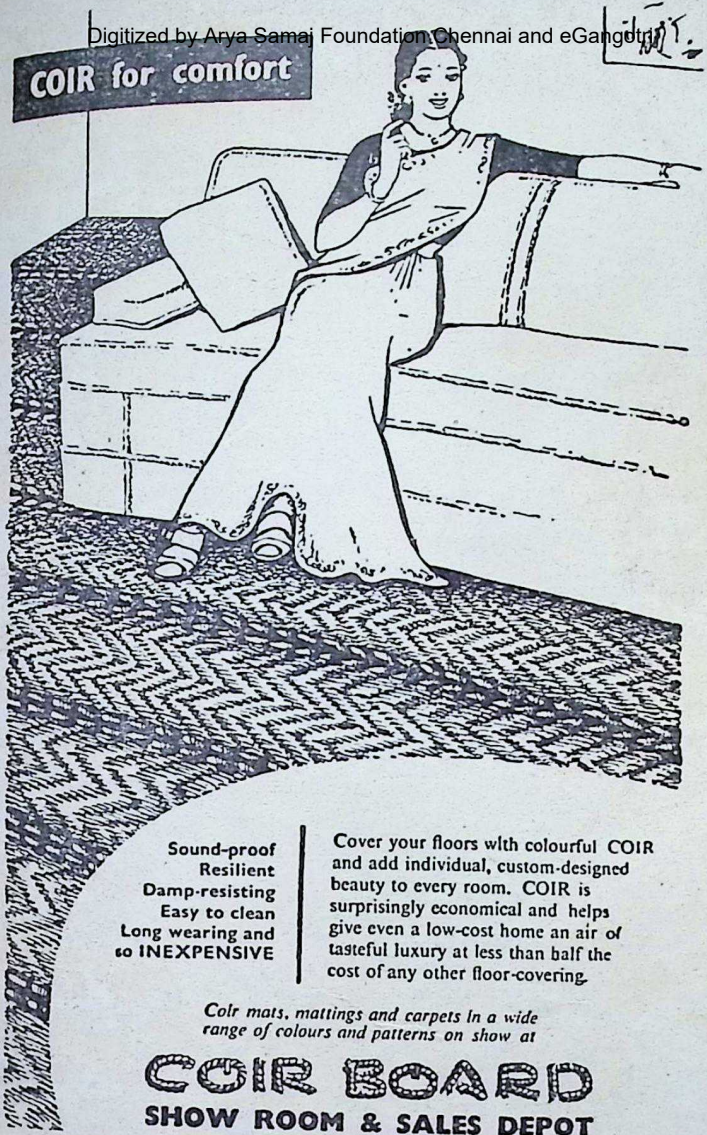

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CONTENTS

	Page
* Goddess Bhuvaneshwari (Prayer)	21
* Kulapati's Message	22
* Kulapati's Letter No. 211: Trusteeship in Social Relation —Its Nature and Meaning— Gandhian Concept	23
* Vedic Benediction	28
* Four Lessons of Indra	29
* Sage Narada's Gospel of Divine Love	31
* Saundarya Lahari—Sri Sankara Bhagavatpada	35
* The Path to Peace—H. H. Jagadguru Sri Sankaracharya of Kanchi	37
* Sanatana Dharma—H. H. Jagadguru Sri Sankaracharya of Sringeri	41
* Krishnavatara (Part II): A Crown Rejected—Sri K. M. Munshi	43
* Adhyatma Ramayana: Sita Vivaha	53
* Krishna-Lila-Tarangini: Rasa-krida—Narayana Tirtha	59
* Culture: What Is and What Is Not—Swami Sivananda ...	63
* Does Gita Justify War?— Mahatma Gandhi	68
* The Music of Moral Law— Rashtrapati Rajendra Prasad	71
* Tiruvalluvar—Sri C. Rajagopalachari	75
* Ramayana and the Osmosis of Our Culture—Dr. C. P. Ramaswami Aiyar	79
* Garland of Death—Sri Jairamdas Doulatram	83
* Our Democratic Traditions— Dr. Radha Kumud Mookerji	85
* America's Interest In India —Ellsworth Bunker	93
* Dadabhai Naoroji—Prof. A. R. Wadia	97
* Yet Far Away—Sri R. R. Diwakar	105
* Who Shall Guard the Guardians?—Pitirim A. Sorokin & Walter A. Lunden	108
* Yaksha-Prasna—Sri K. Balasubramania Aiyar	117
* What Should India Win and Maintain?—Sir J. C. Bose ...	122
* What Life Has Taught Me— Sri B. P. Sinha	126
* Military Education—Sri H. M. Patel	132
* Care of Your Child's Eyes— Dr. B. Y. Paranjape	136
* Tapasvini: Alice Writes—Sri K. M. Munshi	141

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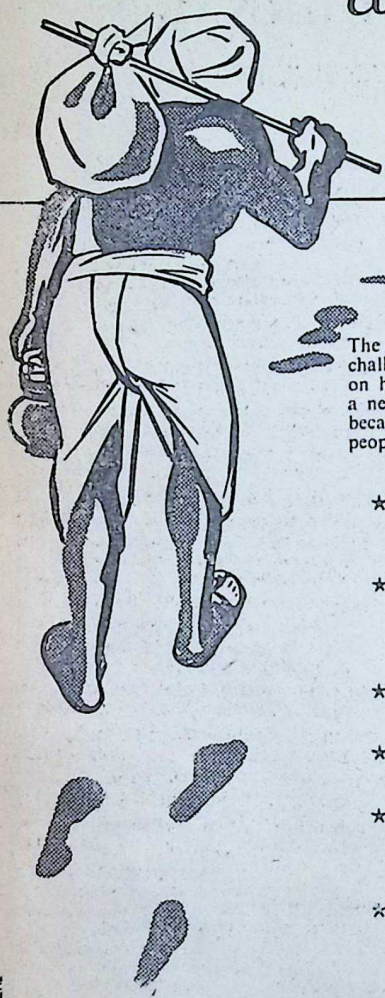

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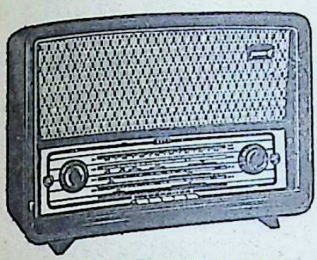

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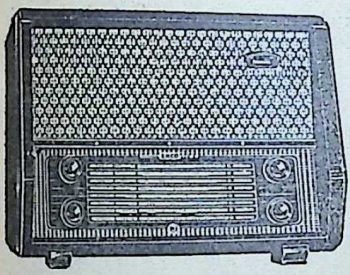

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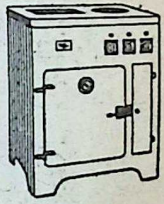

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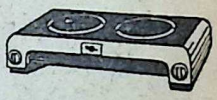

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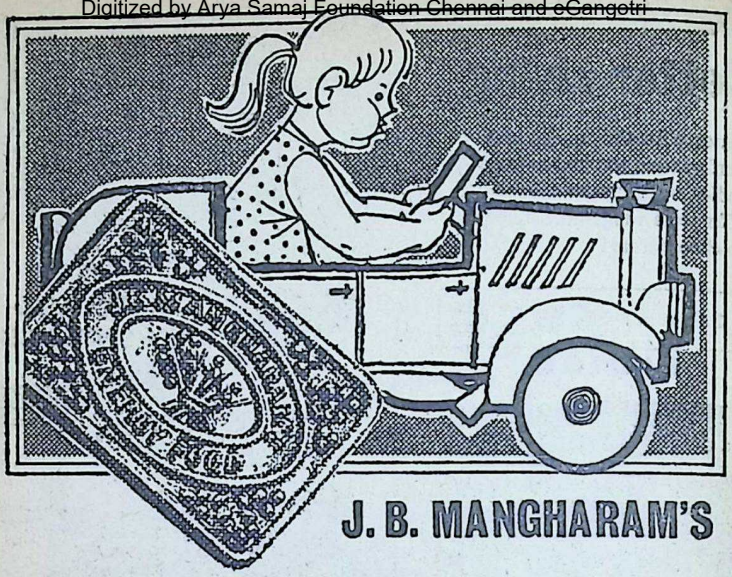

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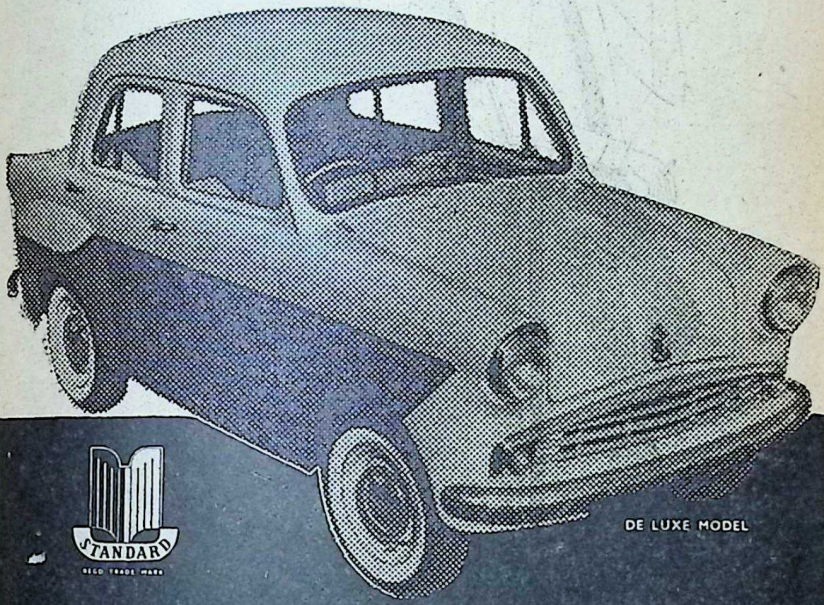

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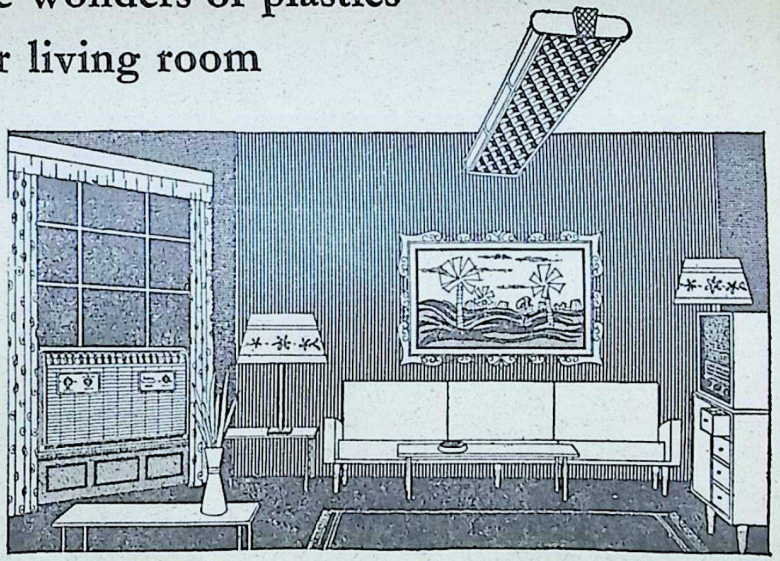

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प्रकाशित हो चुका है अगस्त १९६० अंक

प्रमुख रचनायें

तुलसी की भक्ति का स्वरूप	श्री गोपालदास अग्रवाल, एम. ए., एल. टी.
सत्याग्रह किसे कहें ?	आचार्य विनोबा भावे
आचार्य भिखारीदास	आचार्य विश्वनाथप्रसाद मिश्र
देवी कवच	श्री सी. राजगोपालाचारी
शिक्षा और आचार धर्म	कु० नन्दिनी, एम. ए., बी. एड्.
गुरु द्रोह का प्रायश्चित	श्री नरेशचन्द्र मिश्र
घड़ी	प्रा० स्वामीनाथ शर्मा, एम. ए.
डा० राधाकृष्णन और बुद्ध-धर्म	श्री नि. छ. जमीदार
हिन्दी कविता और १८५७	श्री रामलखन तिवारी, एम. ए.
आज की शिक्षा और परिणाम	श्री रामभिलाष शुक्ल
तपस्विनी	श्री क० मा० मुन्शी
आयुर्वेद में स्वप्न-विचार	श्री ज्ञानचन्द्र
अन्तर के गर्त	श्री केदार 'साथी'
श्री बनारसीदास चतुर्वेदी के पत्र और संस्मरण	श्री लक्ष्मीप्रसाद मिस्त्री 'रमा'

मूल्य: अंक ५० नये पैसे, चंदा: वार्षिक रु. ५, अर्धवार्षिक रु. ३

सब बुक स्टाल और अखबार एजण्टों के यहाँ मिलती है।

भारतीय विद्या भवन, बम्बई—७

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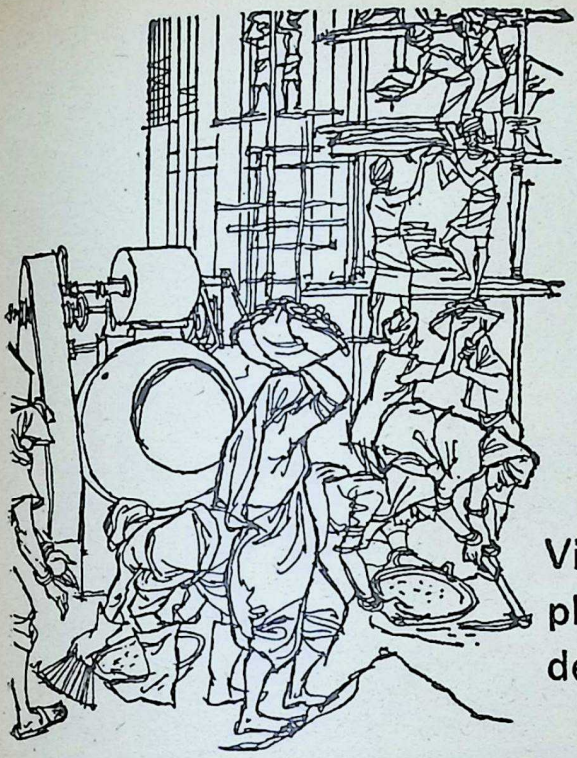

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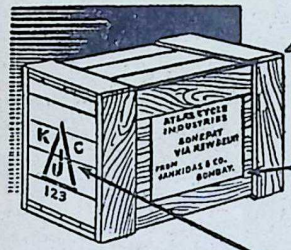

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Many varied costumes are worn in India but different costumes need different qualities of cloth. The Mafatlal Group of Mills manufactures a wide range of cloth for everyday use in all parts of the country.

One of the styles in which the beautiful South Indian women wear their sarees is this dexterously worn saree typifying the "Ayyangar Style" preferred by orthodox Vaishnavite women. These colourful sarees are usually eight yards in length.

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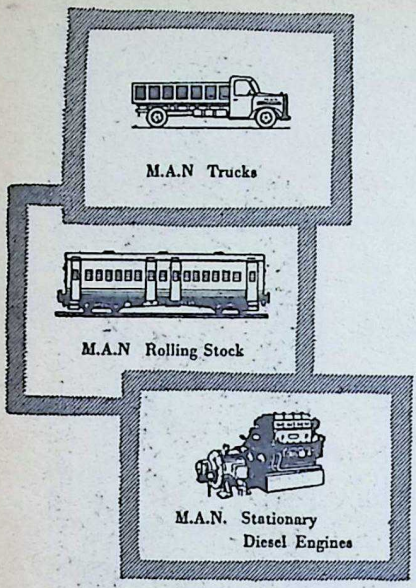

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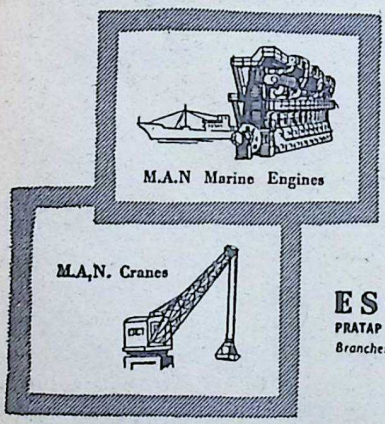

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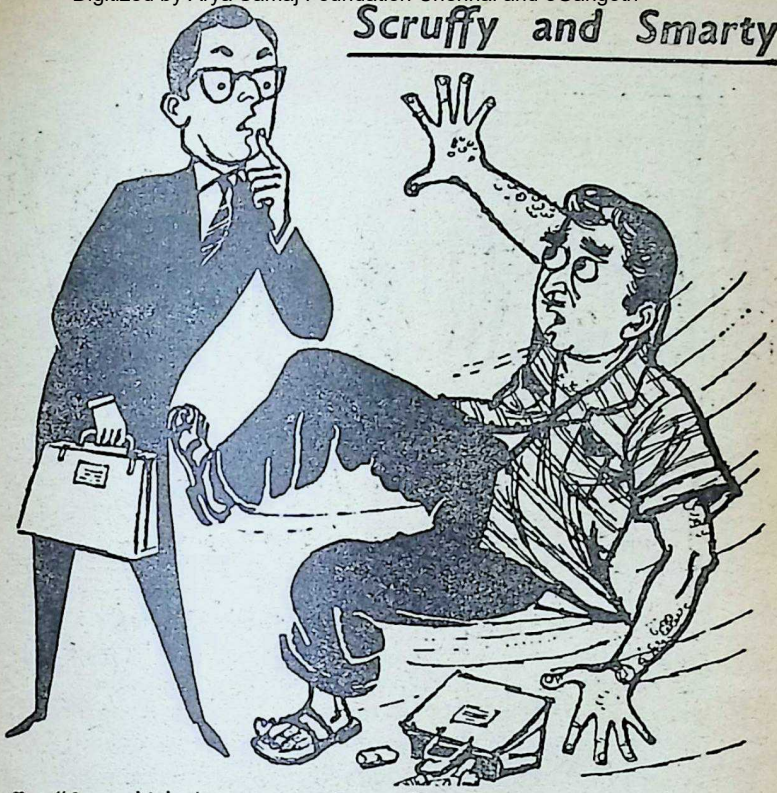
Scruffy and Smarty



Scruffy: *"I am kicked out every time. How is it you are always received so well by the clients?"*

Smarty: "It is not that you are a bad salesman. But look at your clothes . . ."

Scruffy: *"What do you mean? I am here to sell my products and not my clothes!"*

Smarty: "But the client judges your product by his first impression of you. So you must dress well Preferably with BINNY's. They Quality Control their production. Defects, invisible to the naked eye, that might have crept into the cloth are carefully eliminated at every stage of production. That is why BINNY's suitings look smart and last long."

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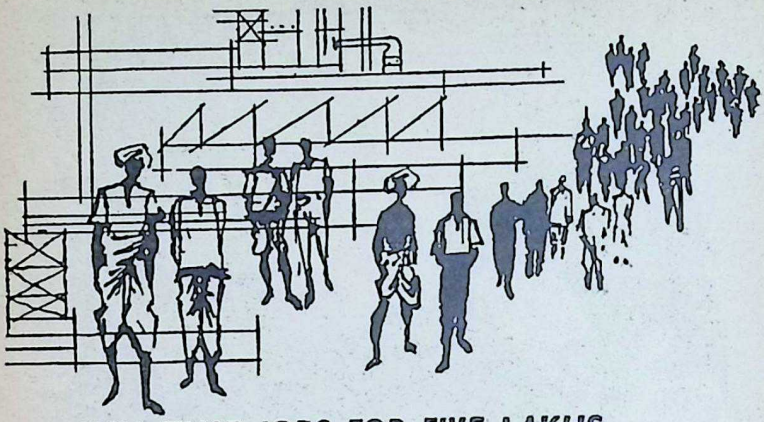

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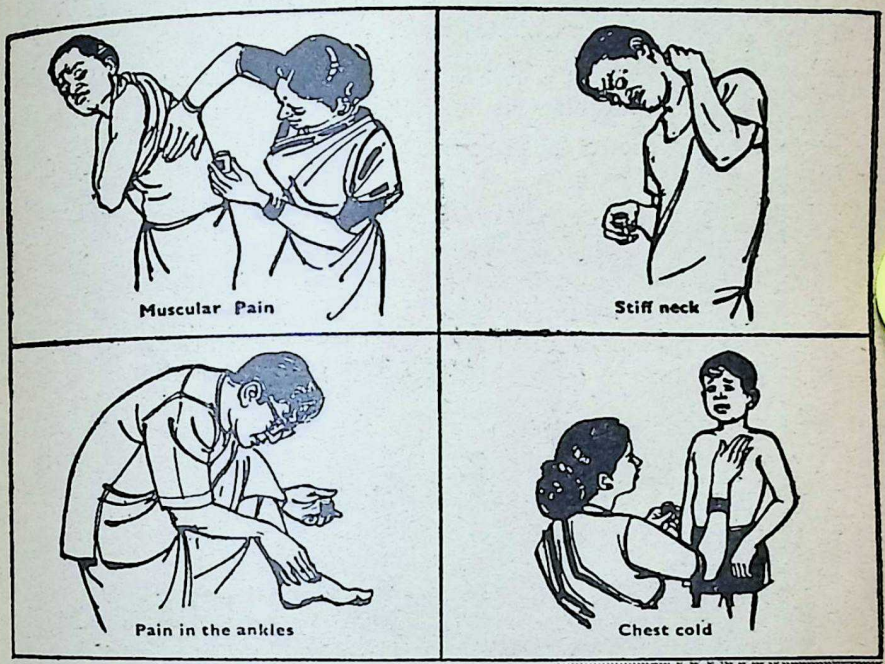

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"I look upon an increase in the power of the State with the greatest fear, because although while apparently doing good by minimising exploitation, it does the greatest harm to mankind by destroying individuality which lies at the root of all progress."

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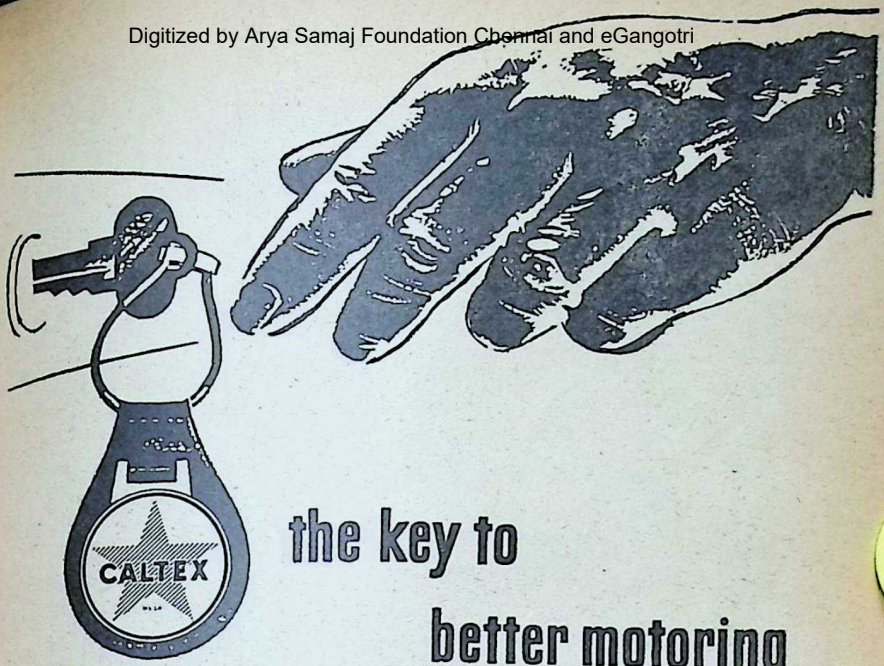

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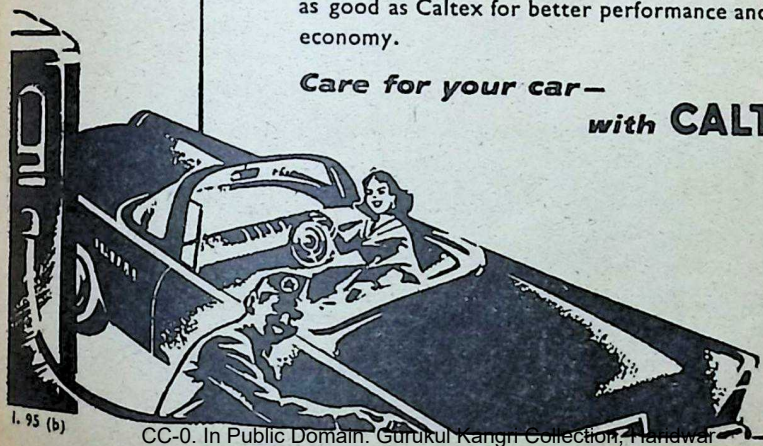

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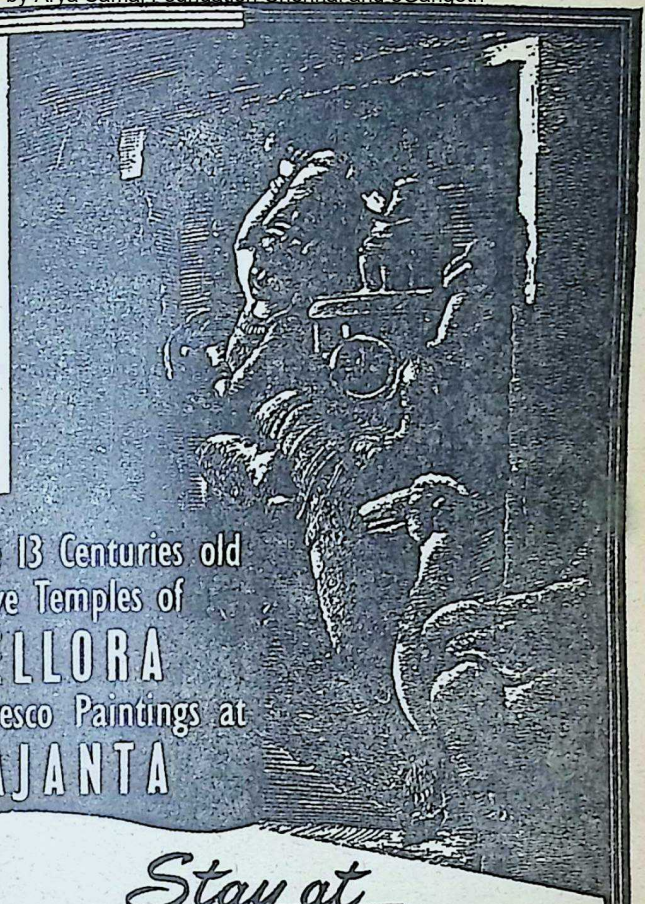

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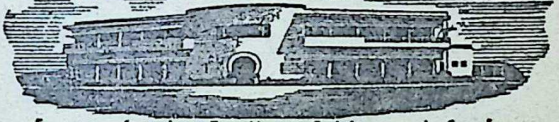

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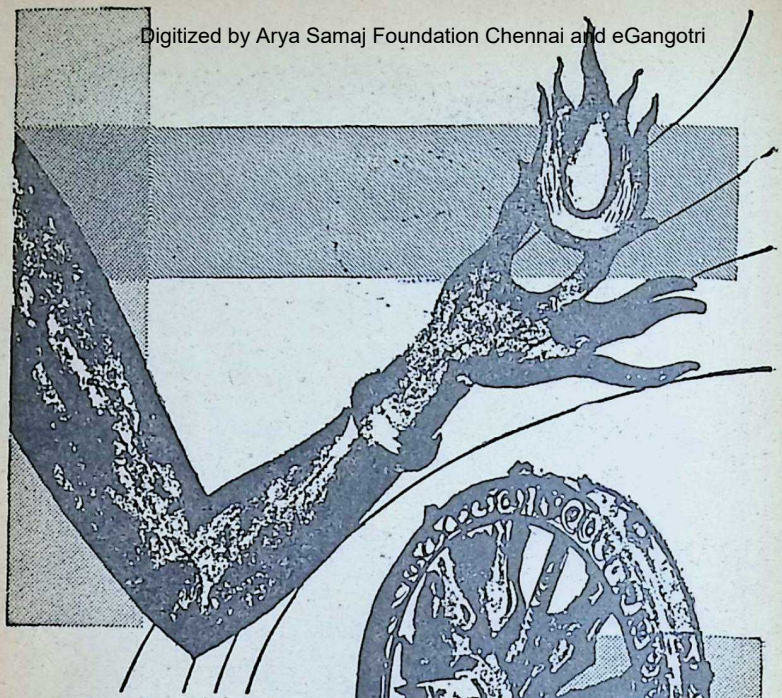

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gave us the automobile

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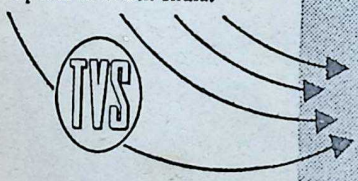

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Vol. VII, No. 1 AUGUST 7, 1960

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

GODDESS BHUVANESHWARI

उद्यदिनद्युतिमिन्दुकिरीटां तुङ्गकुचां
नयनत्रययुक्ताम् ।
स्मेरमुखीं वरदाङ्कुशपाशाभीतिकरां
प्रभजे भुवनेशीम् ॥

I salute Goddess Bhuvaneshi, who shines like the rising sun, having crescent moon on her head, lofty breast, three eyes, smiling face, four hands carrying the noose and goad in the two hands and bearing अभय mudra and वरद mudra on the other two hands.

[*Illustration on the opposite page*]

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KULAPATI'S MESSAGE

WITH this number, the "Bhavan's Journal" enters its seventh year.

During the six years of its life, the Journal has endeared itself to the country. Although the print order of this number has mounted to 40,000 copies, its value cannot be measured in terms of mere numbers. It has become the leading exponent of Indian culture, Bharatiya Vidya, in its true sense.

We are passing through a crisis in culture. To many, the truth of the senses appears to be the only reality. A giant wave of materialistic values has brought about the apotheosis of force and fraud, a fondness for ostentatious living and easy sex relations.

Indians are urged, day in and day out, to ignore the genius of our culture by men who are allergic to everything that flows from our glorious heritage.

In the name of 'scientific attitude', they undermine higher values in life.

However, there are no more gullible persons than the moderns, who, if the pill is labelled 'scientific attitude', would swallow any poison that a guinea-pig would blush to accept.

This Journal has spoken in no uncertain voice that the only way out of the present situation in which man finds himself all over the globe, is what has been indicated by the Indian seers of old: that the truth of faith is more important to peace than the truth of the senses; that happiness, individual or collective, can be secured only by changing the mind of men through faith, not changing externals.

Can politicians save us in this situation? No, for they have brought man to the brink of self-annihilation.

Can scientists save us? No, for they have given to the politicians all the instruments of universal destruction.

Can economists save us? No, for they have, by exclusive emphasis on materialistic values, reduced man to a money-hunting insect.

Unless the outlook of all these tribes, helpful though they are in the welfare of man, is spiritualised, they can only hinder, not help, the growth of man.

We must, therefore, go back to the wisdom of our ancestors. तेन त्यक्तेन भुञ्जीथा। We must learn to enjoy life by dedicating it to higher causes, to the Highest Cause of all—God, by transmuting attachment, fear and wrath in us into aspirations for Truth, Love and Beauty. This old message is never old; it is eternal and ever new.

This Journal and its Hindi edition 'Bharati' and its Gujarati edition 'Samarpan', in a very humble way, try to convey this message in terms which might be understood by the modern reader.

To all those who have helped in making this Journal a success, I offer my thanks.

K. M. Munshi

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 211

★ TRUSTEESHIP IN SOCIAL RELATION
★ ITS NATURE AND MEANING
★ GANDHIAN CONCEPT

Bharatiya Vidya Bhavan,
Bombay.
AUGUST 7, 1960.

MY YOUNG FRIEND,

SINCE trusteeship was accepted as one of the principles of the Swatantra Party, in the framing of which I had some little share, I have been thinking about it. I tried to consider the following: first, the nature and meaning of trusteeship; second, the forms it assumes in human relationships; third, trusteeship as an effective means of social reconstruction; lastly, the steps necessary to secure such reconstruction.

We are all familiar with the concept of trusteeship in law. It is defined as a 'confidence reposed in a person with respect to property of which he has possession or over which he can exercise a power to the intent that he may hold the property or exercise the power for the benefit of some other person or object'. The trustee, as the legal owner, is to carry the burden of ownership, possession and management while the 'person' or 'object' called beneficiary in law is to enjoy its benefit derived from such ownership.

Trusteeship in law, therefore, implies unselfish exercise of responsibility in respect of property coupled with responsibility to use it for the beneficial owner's welfare. This responsibility attached to a trustee is in the nature of a moral obligation binding upon his conscience; it is enforceable in law only because a Court of Equity recognises the moral obligation as a legal one and undertakes to enforce it.

It is true that many trustees commit breach of trust and despoil the trust. It is equally true that some trustees betray the confidence reposed in them by disregarding their moral obligation altogether and find themselves in gaol.

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However, there are good trustees as well who not only scrupulously observe the obligation imposed by law but translate it in terms of a moral and religious duty.

I knew Jamietram Kaka intimately. He was a very shrewd and highly efficient solicitor with a very large practice. During the course of a long professional career, he had accepted trusteeship of various kinds—of the estates belonging to minors, of charitable trusts, of institutions and temples. In all cases he undertook his duties with scrupulous regard for the responsibilities which they entailed. No sooner had he accepted the office of a trustee he looked into the accounts of the trust, set them right, straightened out the irregularities, and administered its property and funds with the same systematic thoroughness with which he looked after his own affairs. When he administered the estate of a deceased friend or a client, he did not consider his duty at an end when he discharged it as regards property. He also looked after his family, brought up his children, looked after their needs, got them properly educated, got them married and finally settled them in life, at the same time handing them their patrimony wisely multiplied.

Kaka did not accept trusteeship as a mere legal obligation in relation to property. Though his trusteeship was the creation of law, he enlarged its scope by stepping out of the realm of law into the domain of moral responsibility. When such a trustee is impelled to discharge his responsibility by a moral urge, he finds it discharged only when, under his guidance, the beneficiary finds self-fulfilment.

The moral urge which lies behind such trusteeship has a spiritual basis which we can discover by examining other analogous human relations. True friendship, for instance, rests on mutually accepted spiritual trusteeship. Most friendships are hedonistic; they are made for selfish ends. When a man befriends another from motives of profit or pleasure, he is not a real friend. 'Real friend' as Aristotle rightly observes, 'is one who does what is good or what he believes to be good for another *for the other's sake*'.

A real friend is therefore a trustee undertaking a spiritual responsibility for the other. He does not cultivate the relationship for his own good; he does it to secure such welfare of the other friend as would satisfy the other's needs for emotional security. Sri Krishna loved his friend Arjun not to secure profit or pleasure for himself. He constituted himself a trustee charged with the responsibility of seeing that Arjun secured his own fulfilment. He upbraids Arjun for his failure to do his duty; points out the path of self-fulfilment; finally leaves him free to fulfil himself in his own way. 'I love thee; thou art dear to Me.' Therefore, says the Lord: '*Yathechhasi tatha kuru*'. 'Do as thou thinkest best'.

I learnt this truth in the hard and bitter school of experience. In my young days, I had a friend. We were bound to each other by a rare mutual devotion. But I, as the senior friend,

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loved to have an admiring and trusting junior; he saw in me an ideal and a sort of guardian angel. But in the course of years, I found him wanting, for as he grew up he could not accord me the worshipful admiration which, in the days of my early struggle, I could not do without. He too found me wanting, for he found me critical and dominating. We fell out; we quarrelled; we made up; we were unhappy with each other and without each other; we made each other thoroughly miserable.

Then my friend and I parted in mutual dislike and utter misery with reciprocal sense of the other being ungrateful. Then out of unhappiness which came to me out of the death of a well-loved friendship, I learnt the truth that as a friend I had the right to give, not the right to expect. In spite of mutual devotion, we had, by insisting on or demanding it, denied ourselves the spiritual basis of friendship. Each one of us could have lived for the other's welfare without expecting *quid pro quo*.

In this way at the price of anguish and tears, I learnt the lesson: when you give, giving itself should be the only aim and the only reward; if you expect a return, say in the shape of gratitude or affection, you remove the spiritual basis of friendship; all that you will then get will be broken hearts or worse, bitterness, which the withering sense of ingratitude brings.

Another illustration of the same spiritual basis of human relationship is found in love; not what is called 'love' in modern society—an intensely selfish and appropriative sentiment which seeks merely to satisfy one's

lust or ego, but the creative love which inspires and ennobles life.

A true lover finds his own fulfilment in assuming spiritual trusteeship of the beloved. He eliminates his ego and finds joy only in creating conditions in which the latter would find his or her own fulfilment. He seeks no reward and finds no satisfaction other than seeing the beloved flower in the sunshine of the emotional security he provides. The feeling is beautifully expressed in Shelley's words, 'I am not thine; I am a part of thee'.

I know this is rather difficult to put into practice; all spiritual efforts are difficult and often more difficult of being successfully realised. Such a spiritual attitude, again, can be more easily developed by a woman who normally has a maternal instinct and a desire for security, while a man, who is more of an egotist, demands constant admiration and loves to protect. That is why the two are complementary and can develop a fuller measure of love than two members of the same sex.

In giving these illustrations, I am extending the scope of trusteeship which is commonly understood as relating to property. However, in the relations I have described each is a

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trustee for the other. The trust property is not tangible, I admit, but much more valuable. It is what makes life precious—the mutually accepted bond made up of hopes and disappointments, happiness and misery, inspiration and frustration which makes for a happy life.

In order to pursue the search for the spiritual basis of trusteeship, it would be worthwhile referring to its highest manifestation as found in the mother's love and in the love of the *bhakta* for God. A mother's love illustrates spiritual trusteeship at its finest. It does not arise from contract, nor from a desire to have 'good time'. It flows unmixed with any selfish aim. She slaves, works, passes sleepless nights, because she finds self-fulfilment in seeing that her child fulfils itself.

The devotee's surrender to God is the highest expression of this spiritual urge. He holds his all—his family, his property, his hopes and every throb of his heart at the service of the Lord. His attitude can be described by a free translation of a Sanskrit verse thus: 'I want not wealth, nor even learning. Nor do I want Heaven or Liberation. Let me be born again and again. But Lord, grant me this: I may love Thee and for the sake of Thy love alone'.

This is the attitude of surrender—*Sharanagati*—in which the *bhakta's* ego is completely eliminated in the service of the Lord and the highest self-realisation to him is possible only when His Will is fulfilled. This attitude is best described in Sri Krishna's words, 'Whatever thou doeth, whatever thou doth eat, sacrifice, give or suffer, Arjun, dedicate that to Me'.

The moral obligation in which the doctrine of trusteeship is therefore rooted is in the spiritual attitude of surrendering one's ego in the service or glory of another so that the latter may find self-fulfilment.

Fundamentally, therefore, the reward to the trustee in undertaking responsibility, legal, moral or spiritual, is the same: *subjective satisfaction in creating value in the object*. In case of moral and spiritual trusteeship, the value is created in the friend, the beloved, the child or God; in the case of legal trusteeship, the value is created in the beneficiary, that is, the individual in personal trusts, an institution or an object in charitable trusts.

In contrast, the man who acquires for his own benefit seeks subjective satisfaction *not* by creating value in the object, but in the subject, that is one's own self.

Subjective satisfaction is the final criterion in both cases. In the case of trusteeship, the satisfaction is non-egoistic; in the case of individual acquisition, the satisfaction is egoistic.

It is true that in the case of trusteeship on the socio-economic plane, the ethico-spiritual basis becomes transparent only if the trustee owns the property, but not for his own enjoyment; if he feels himself under a moral obligation to see that another fully enjoys the property he holds; if in labouring to fulfil his obligations, he derives subjective satisfaction; that is, if the satisfaction arises from the beneficiary enjoying the property. Thus the satisfaction is purged of its egoistic element; the enjoyment by another becomes as satisfying a

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value as the enjoyment of it by himself; that is by creating in such vicarious enjoyment a value as satisfying as if the trustee is enjoying the property himself.

The trusteeship, therefore, is a limited projection of *asteya*—'Non-stealing'—a primary training ground for a greater surrender. 'Non-stealing' as a universal principle is an aspect of the Eternal Moral Order. According to it, to use one's possessions for individual enjoyment beyond what is needed for effective living, is theft. Effective living enables one to maintain one's powers fully developed, to discharge one's responsibilities to others; it excludes comforts which bring only subjective satisfaction.

Gandhiji emphasised the principle of trusteeship in social and economic affairs. He wanted property to be held by the legal owner in trust for those who needed it, by 'deliberate and voluntary restriction of wants which promotes real happiness and contentment and increases the capacity for service'. At the same time he did not rule out for the owner a standard of life higher than that of the poor, if it was necessary to keep himself fit to discharge his duties faithfully.

One of the necessary elements of trusteeship, according to Gandhiji, was the adoption of voluntary simplicity in life. He set his face against the gospel of what Herman Finer calls 'the greed of man masquerading under the garb of a high standard of life'.

In his *Theory and Practice of Modern Governments,* this political thinker adds: 'this greed is at the root of most of the major political problems, domestic and international, of the present day'. Unfortunately, however, the notion that above all things, the acquisition and consumption of a great amount of material wealth is man's most proper good dominates the minds of the so-called advanced nation.

The Gandhian concept is not only the right one morally and practically but also historically. Toynbee and Sorokin, two greatest students, one of history and the other of society, support the view thus expressed by Dean Inge: 'The low standard peoples are likely to win in the long run; for, to quote Toynbee, they have far greater spontaneous recuperative power'.

The problem is how to reconstruct society on the basis of trusteeship when it is passing through a coercive stage. I will deal with this problem in my next Letter.

Yours sincerely,

Kuldip Nayar

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VEDIC BENEDICTION

आ ब्रह्मन् ब्राह्मणः ब्रह्मवर्चसी जायतां,
आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी
महारथो जायतां, दोग्ध्री धेनुः वोढाऽनड्वान्,
आशुः सप्तिः पुरन्धिर्योषा, जिष्णू रथेष्ठाः
सभेयो युवा अस्य यजमानस्य वीरो जायतां,
निकामे निकामे नः पर्जन्यो वर्षतु,
फलवत्यो नः ओषधयः पच्यन्तां,
योगक्षेमो नः कल्पताम् ॥

O Brahman! Let there be born in the kingdom the Brahmin illustrious for his religious and spiritual knowledge.

Let there be born the Kshatriya (Rajanya) heroic skilled archer, in shooting with arrows, piercing with shafts, a mighty warrior.

The cow giving abundant milk;

The ox good at carrying; the swift courser;

The woman highly virtuous and industrious;

May there be born to the sacrificer a youthful son bringing victory;

May Parjanya send rain according to our desire.

May our fruit-bearing plants flourish.

May acquisition and preservation of property be secured to us.

— **Shukla Yajurveda**

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Four Lessons of Indra

ONCE Prajapati addressed a meeting of Devas and Asuras.

Said he: "The Atman is free from evil, old age, death, grief, hunger and thirst. Satya is its desire and intention. Seek it. Comprehend it. He who does so obtains all worlds and all desires."

"Aha! Let us seek that Atman" declared both the *devas* and *asuras*.

Indra on behalf of the *devas* and Virochana on behalf of the *asuras* went to Prajapati with the sacrificial fuel (*samit*) and served him as disciples for thirty-two years.

Prajapati asked them at the end: "What do you want to learn?"

They replied, they wanted to learn about the Atman or Self.

Said Prajapati: "That Purusha who is seen in the eye—he is the Self (Atman), immortal, fearless, Brahman."

"But this one, Sir, who is perceived in water and in mirror—who is he?" asked they.

"The same one, indeed," replied Prajapati. Continued he: "Look at the bucket of water and tell me what you comprehend of the Self."

They looked at themselves in the water and said, "We see, Sir, ourselves correct to the hair and nail!"

"Put on ornaments and smart dress and look at yourselves in the water and tell me what you see," told Prajapati.

"Just as we are, Sir, well ornamented and well dressed," replied they.

"That is the Self, the immortal, fearless, Brahman," replied Prajapati.

Both Indra and Virochana left with a tranquil heart.

Prajapati said to himself, "They are going without having found the Self. Whosoever accept this doctrine as final shall perish."

●●●

Virochana started preaching among the *asuras* that one's bodily self constituted *Atman* and by making oneself happy here, one could attain both the worlds.

From this day has started the demonaic cult of equating Atman with bodily self.

Indra, however, returned to Prajapati even before reaching the *devas*.

He had a doubt. Asked he of Prajapati: "Sir, if this body is well-ornamented and well-dressed, the self too

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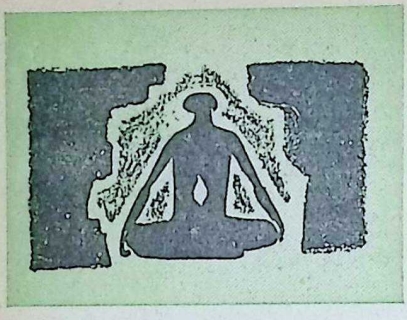

becomes well-ornamented and well-dressed. Now if this body becomes blind, lame and maimed, the Atman too becomes so. This Self which perishes after the perishing of this body is no good."

Prajapati admitted the truth of this statement and asked Indra to undergo discipleship for another thirty-two years. At the end of it he taught Indra: "He who moves about happy in a dream is the immortal Self, fearless, Brahman."

Indra went away with a tranquil heart.

But soon he returned with a doubt: "True, that the dream-self is not blind, lame, or suffer any defect of the body. But the body-self can be killed or unclothed which is disagreeable. How can Atman experience the disagreeable? So the dream-Self is no good."

Prajapati agreed with Indra and asked him to undergo another thirty-two years of discipleship under him.

At the end of it he taught: "When one is sound asleep, composed, serene, dreamless, that is the Self, immortal, fearless, Brahman!"

Indra returned with a tranquil heart.

But again he returned before reaching the gods sensing danger.

Asked he of Prajapati: "True, Sir, that one in dreamless sleep is unaware of bodily Self and of his environment. But that seems to me like a complete annihilation of his body-Self! I see no good in this!"

Prajapati agreed and asked Indra to put in five more years under him.

After thus putting one hundred and one years of discipleship, Prajapati said: "O Maghavan! Mortal indeed is the body; death overtakes it. But it is the basis of that deathless, bodily self. Pain and pleasure, verily, affect enslaved Self. There is no freedom for one who associates with body, from pain and pleasure. The wind is bodyless. The cloud, lightning and thunder are bodyless. Having risen up from yonder space and reached the highest light, they appear in their own forms. Even so this serene self, rising from this body and reaching the highest lights will appear in its own form. That Self is the Uttama Purusha."

[*A Parable from Chandogya Upanishad.*]

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SAGE NARADA'S GOSPEL OF DIVINE LOVE

The Bhakti-Sutras of Narada number 84 in all. The first 24 deal with the nature of Bhakti in its dual aspect of Para and Apara. 25-33 explain the relative superiority of Bhakti over Karma, Jnana and Yoga. Sutras 34-50 explain the methods of practising Bhakti. Sutras 51-66 describe the marks of a true Bhakta and the last 18 are in praise of those realised Bhakti souls. An attempt is made here to give a free rendering of the Sutras.

जयति जगति मायां यस्य कायाघवस्ते
वचनरचनमेकं केवलं चाकलय्य।
ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं
सकलकुशलपात्रं ब्रह्मपुत्रं नमामि॥

Victory unto Narada, the abode of all good, a simple word from whom brought salvation to Prahlada and through whose grace Dhruva attained the exalted place in heaven. I pray to Him.

(1) We shall presently expound Bhakti.

(2) That is but the Supreme Love of God.

(3) It is nectarine.

(4) One who acquires it becomes perfect, immortal and contented.

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(5) Attaining it, he has nothing to grieve about, nothing to scorn, nothing to enjoy and nothing more to gain.

(6) Realising it, he becomes intoxicated, stunned as it were and delights in his own Self.

(7) This divine love is far different from lust, as it involves renunciation (as against possession in the latter).

(8) This renunciation is but the complete dedication or concentration of all secular and sacred activities.

(9) In this dedication there is *ananyata* or singleness of purpose in utter disregard of all that go against it.

(10) Relinquishment of all dependence constitutes *ananyata*.

(11) Disregard of all inhospitable acts itself constitutes devotion.

(12) After becoming firmly established in his realization let not his hold of the Shastras relax.

(13) Or else there will be the risk of his fall.

(14) Even so, let him keep hold of worldly affairs, but let him confine his food and other needs to the barest minimum of holding the body till its natural end.

(15) The characteristics of this Bhakti is variously described in accordance with different viewpoints.

(16) According to Vyasa it constitutes of devotion to worship of deities.

(17) Garga says it means love of sacred discourses and stories.

(18) According to Sandilya it means anything that is not opposed to delighting in the Self.

(19) But Narada holds that Bhakti constitutes (a) consecration of all activities to Him and (b) great anguish for the slightest forgetfulness about Him.

(20) There are examples of such expressions of perfect Bhakti.

(21) As the Love of the Gopis of Braja to Krishna.

(22) Here you cannot criticise the Gopis for forgetting in their ecstasy the Divine character of Krishna.

(23) Were they really so, would their love not have amounted to base passion?

(24) Profane love does not admit of inclusive happiness.

(25) This Bhakti is superior to paths of Karma, Gnana and Yoga for realizing God.

(26) For, it is of the nature of the fruit of all these.

(27) Also because of the Lord's dislike of man's conceit and His liking for man's need for His help.

(28) Some feel that Gnana is the only path to Supreme Love (Bhakti).

(29) Others think they are mutually dependent.

(30) Narada feels that Bhakti is its own fruit and it is its own path.

(31) Even as the king, home and food are what they are, despite vicissitudes.

(32) The prince does not add to his status by hearsay; nor does the wayfarer benefit by his return; and eating does not stop its need.

(33) Therefore those that seek liberation should hold Bhakti as their goal.

(34) Great teachers have sung about the means of attaining it.

(35) They are (a) giving up of sensory pursuits and (b) their associations.

(36) Unbroken service to the Lord.

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(37) And by hearing and singing the glory of God in worldly life itself.

(38) Largely as a result of the blessings of the great and to a certain extent by the Grace of God.

(39) Difficult as it is to get, the association of the great is mighty in its effects and subtle in its influence.

(40) It is obtainable by His grace alone.

(41) There is no difference between the Lord and His great Devotees.

(42) Hence achieve that alone; achieve that alone (God's Grace).

(43) Association with evil should at all events be given up.

(44) Evil company leads to lust, anger, delusion, loss of memory, destruction of intellect, and utter ruin.

(45) Starting like ripples they, by joining together, become oceanic.

(46) He transcends Maya who gives up sense-pursuits, who seeks and serves the spiritually great and who is denuded of the sense of 'I'ness and 'my'ness.

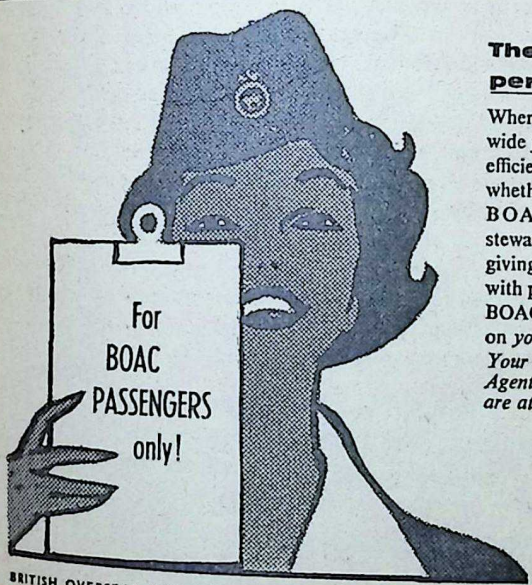
(47) By retiring to a lonely spot, snapping all chords of attachment, with no thoughts of acquiring or preserving, one transcends the triad of *gunas*.

(48) He transcends the pairs of opposites like pain and pleasure who gives up the fruits of actions and abjures all self-powered actions.

(49) In his one-pointed, unbroken love of God he is emboldened to let go even the actions enjoined by the Vedas.

(50) He alone crosses the Maya and helps liberate the world too.

[*To be concluded in the next issue.*]



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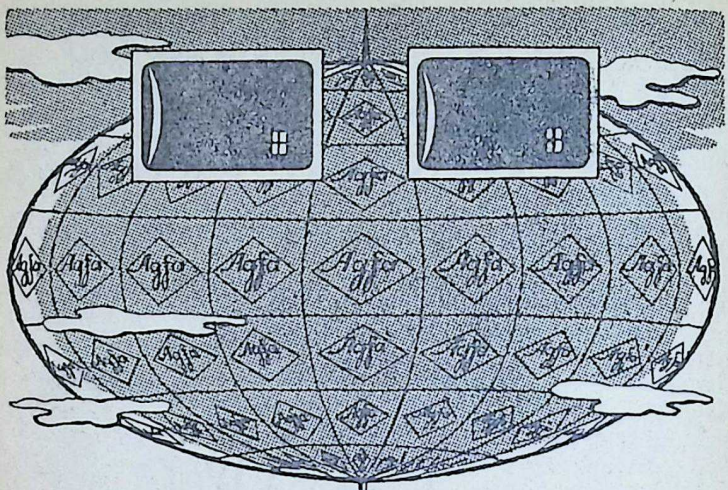

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Saundarya Lahari

Sri Sankara
Bhagavatpada

The Saundarya Lahari is considered a *tantric* work and the verses have the effect of *mantras*. Four representative verses are given below with their liberal translation.

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम्।
वितन्द्रा माहेन्द्री विततिरपि संमीलति दिशां
महासंहारेऽस्मिन् विलसति सति त्वत्पतिरसौ॥

O, Divine Spouse: At the time of the Great Deluge, Brahma perishes, Vishnu retires (having nothing to protect), God Nirriti, Kubera and the group of Indras will no longer be there. Your husband Siva alone survives (because of your greatness as the Sakti part of the Supreme Siva-Sakti).

[*This verse repeated a thousand times has the power of overcoming all opposition.*]

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जपो जल्पः शिल्पं सकलमपि मुद्राविरचनं
गतिः प्रादक्षिण्यक्रमणं अशनाद्याहुतिविधिः।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥

May my prattlings become your constituted Japa and my manual actions the proper **mudras.** Let my meanderings constitute my circumambulations round your holy self. Let what I eat and drink become your duly offered oblations. Let my lying down constitute my prostrations unto you. Let all my comforts and happiness become a form of your worship since I surrender myself entirely to you.

[*Constant Japa of this verse will lead one to* atma-jnana.]

ददाने दीनेभ्यः श्रियमनिशमाशानुसदृशीं
अमन्दं सौन्दर्यप्रकरमकरन्दं विकिरति।
तवास्मिन् मन्दारस्तवकसुभगे यातु चरणे
निमज्जन्मज्जीवः करणचरणैः षट्चरणताम् ॥

O, Devi! May I with my five **karmendriyas** and mind become engrossed in the worship of your feet which bestow riches always in accordance with the desire of your devotees and which give out in abundance the honey in the form of the beauty. Let me become a bee with six legs (the five sense organs and the mind).

[*Constant Japa of this verse will improve financial condition.*]

सुधामप्यास्वाद्य प्रतिभयजरामृत्युहरणीं
विपद्यन्ते विश्वे विधिशतमखाद्या दिविषदः।
कराळं यत्क्ष्वेलं कबलितवतः कालकलना
न शंभोस्तन्मूलं जननि तव ताटङ्कमहिमा ॥

Even after drinking nectar which frees one from fear, old age and death, Brahma, Indra and other Devas perish. But Sadasiva, your spouse, drank the most powerful poison and yet overcame death. Isn't that due to your ear-rings (Saubhagya)?

[*Constant recital of this verse will save one from unexpected calamities.*]

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THE PATH TO PEACE

H. H. Jagadguru
Sri Sankaracharya of
Kanchi

THERE can be no peace in the world unless every man is at peace with himself. A society or nation whose members have not cultivated the art of peace cannot live in peace within itself or with others.

The Sanskrit word for peace is *shanti*. *Shanti* is absence of agitation. Agitation is the result of activity. Activity springs from desire. Thwarted desire produces anger. Anger breeds enmity. Enmity produces war which destroys peace.

Generally, desires of men are for objects which wean them away from the performance of their appointed duties. What is good and desirable for one man will not be so for another. Desiring what does not pertain to a man involves him in actions which are not his *dharma*. As Sri Krishna said in the *Gita*, *paradharma*, the *dharma* of another, even if well done, is fraught with danger. Far from producing peace and equanimity, it produces *ashanti*, both to the doer and to others.

The performance of one's own duty, however imperfectly, gives a satisfaction which, doing another's duty, however well, cannot produce. The animosities and hostilities of men are due to the confusion of *dharmas*. Ignorance of one's own *dharma*, or, if it is known, want of resolution to practise it at all costs, leads to transgress the limits of their *dharmas*.

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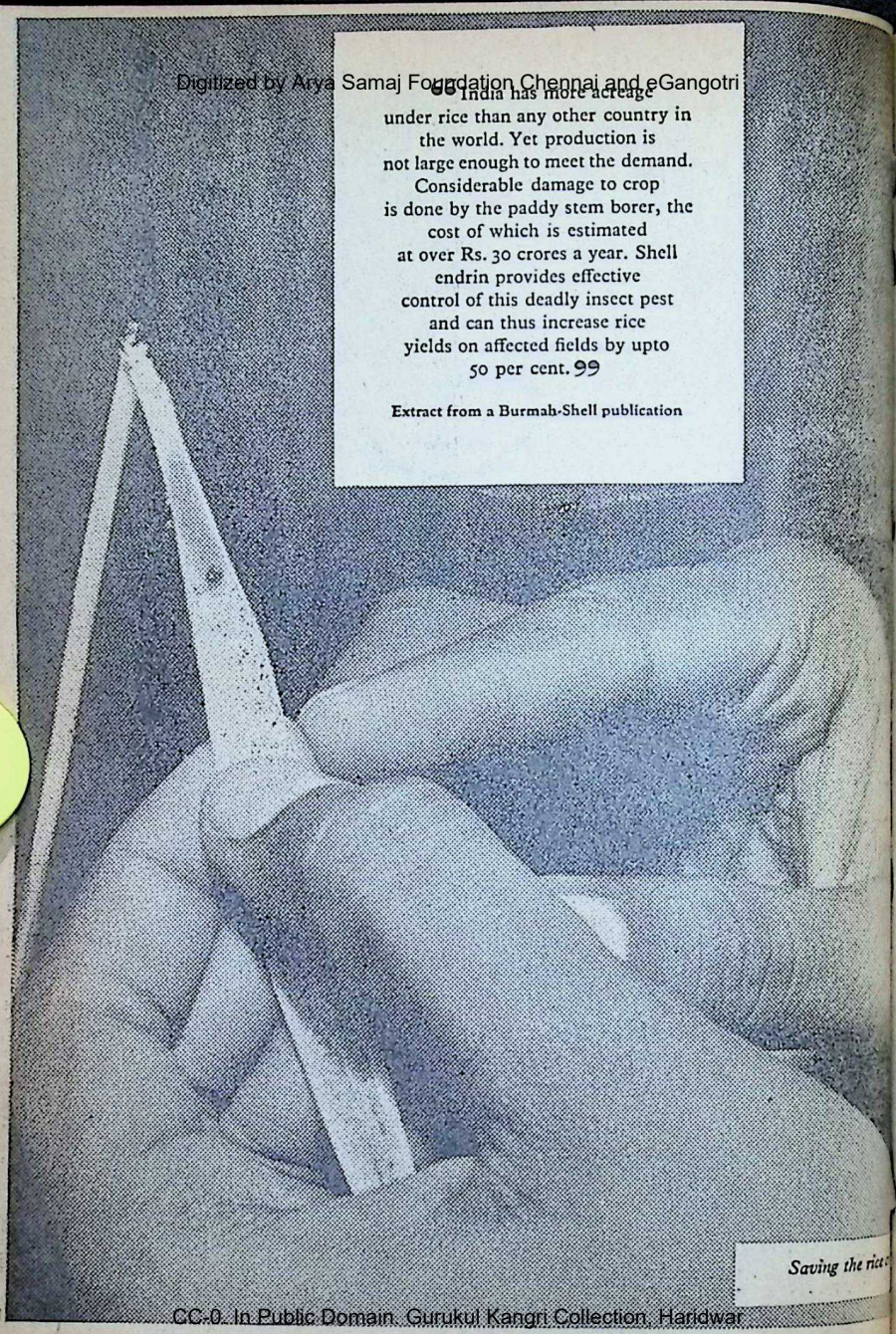

"India has more acreage under rice than any other country in the world. Yet production is not large enough to meet the demand. Considerable damage to crop is done by the paddy stem borer, the cost of which is estimated at over Rs. 30 crores a year. Shell endrin provides effective control of this deadly insect pest and can thus increase rice yields on affected fields by upto 50 per cent."

Extract from a Burmah-Shell publication

Saving the rice c

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In the determination of what is one's *dharma* and what is not, the Sastras should be our guide. तस्माच्छास्त्रंप्रमाणं ते कार्याकार्यव्यवस्थितौ said Sri Krishna. If universal peace should be promoted, the *dharmas* prescribed in the Vedas should be observed. If we take our refuge in the root of all things, namely the Vedas, then all the rustling animosities that disturb the branches will vanish. Let us give a chance to the ways of life prescribed in the Sastras which cannot weaken with age or stale by use.

All problems of life, individual, social, economic, political, national or international, will get solved if each one of us is intent on the practice of his own *dharma* and cultivates devotion to God. With a mind chastened and purified by his own *karmanushthana*, he should be filled with devotion to God in the manner that he has been taught to worship by his *kulachara*.

Every day we should think of God for a couple of minutes at least and invoke His grace that it may be given to us, to those dependent on us and to all people of the world to lead a life of *dharma* as stated in the Vedas.

We should pray to God that He may, by His grace, deign that every human being, of whatever race, nationality or country, shall be the recipient of His blessing and that all our hearts shall be flooded with love of Him.

Let us realise that the indwelling spirit of God resides in each one of us. That will help us to look upon all mankind as one, that the whole of humanity is one family (वसुधैवकुटुंबकम्).

A spiritual life alone can provide the cohesive force which brings men together and makes them live in amity and good will.

The noblest words of Peace that the world has ever heard have come from men of religion. It is only the truly religious man scrupulously observing the ordinances of his faith and with respect for faiths other than his own, who knows and feels that the God whom he worships is the God of all religions that can attain *shanti* in himself and promote *shanti* throughout the world.

He does not set himself against his God or against his fellowmen.

He has no sense of possession or of egoism, *mamakara* or *ahankara*.

He sees God in all men and loves them as he loves his God.

The love of the Universal that is God promotes universal love.

Peace is the offspring of love, which, directed to God, is called Devotion or Bhakti, and when directed to fellowmen is called Maitri. He who does not love God cannot love his fellowmen.

The loyal fulfilment of one's own *karma* is true praise and true worship of God.

Sri Sankara said, कर्मस्वनुष्ठीयतां तेनेशस्य विधीयतामपचिति: "Discharge well and truly the *karma* which is yours and that will be worship most pleasing to the Lord."

Intent on performing our own allotted work and offering it for His acceptance, we shall attain true *shanti*.

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SANATAN DHARMA

H. H. Jagadguru
Sri Sankaracharya of Sringeri

"DHARMA" is the name given to our code of moral and spiritual Law and the word is not translatable into any other language for they have no word conveying exactly the same significance.

Etymologically, Dharma is that which sustains. It sustains the universe and all the things, animate and inanimate, in it; but for it, they cannot exist or function.

It is therefore a universal principle and necessarily therefore eternal also. To make this clear it is very often called Sanatana Dharma, "Eternal Sustainer."

It is considered Eternal not because we do not know how it arose or when it came into existence but only because it is Eternal, has no beginning and knows no limitation of time.

It is not a conventional Code brought into existence at any particular time or by any particular person or set of persons. It is Eternal because it is true.

Nothing can be really true which is not true for all time or can admit of alteration.

If fire scorches and water chills, it is not due to any convention brought about by the consensus of any set of individuals or enforced by any powerful ruler. It is in the nature of fire to scorch and of water to chill. The scorching and chilling are inherent characteristics of fire and water and cannot be divorced from them and

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are therefore their respective Dharmas.

If 50 people contribute Rs. 3 each to honour a Pandit, the total amount will come to only 150 rupees, though they may all sincerely feel that this is not an adequate remuneration for the valuable discourses of the Pandit. Any amount of sincere feeling on their part will not affect the arithmetical truth that 50 multiplied by 3 is only 150. It is quite open to the Pandit also to say and feel that this 150 is a 1000 to him; but his saying or feeling so will not in any way swell the cash. So truth is one thing and concept is quite another. Our Dharma is Truth and therefore Eternal; it is not a concept liable to variations.

The Dharma for the regulation of human behaviour is enunciated in the Vedas.

Veda is knowledge.

Knowledge is always dependent upon the thing known and not upon the will or feeling of the knower.

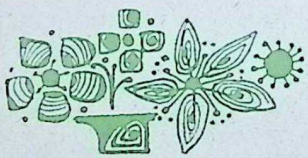
Whether a man is happy or unhappy, healthy or unhealthy, sober or angry, literate or illiterate, a pot is always a pot; it does not and cannot accommodate itself to the moods of anybody however eminent. Such is our Vaidika Dharma.

It is truth Eternal.

We may in our ignorance choose to ignore it or try to adjust it to our moods but, being eternal and ever true, it has its own way of asserting itself and we can never escape it or elude it except at great risk to ourselves.

We must be wise enough to conform to it and profit by it as much as possible.

May God help us to do it!



For the sake of the promotion of strength and efficacy among beings the declaration of dharma *is made. Whatever is attended with nonviolence* (ahimsa), *that is* dharma. *Such is the fixed opinion.*

Dharma is so called on account of its capacity for the sustenance of the world. On account of dharma, *people are sustained separately in their respective stations.*

—Mahabharata.

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Krishnavatara

K. M. Munshi

PART II

RUKMINI HARAN

With this Part this work enters into a more difficult stage of the life of Sri Krishna.

At all times, to discover the true life story of a hero who had attained great eminence in his own lifetime is very difficult. In such cases, exploits become miracles, followers become idolaters and enemies become demons.

This task becomes a hundredfold more difficult in the case of Sri Krishna, who was, on all accounts, accepted as divine in his own lifetime, whom three millennia have combined to invest with powers and perfection of God Himself; whom schools of devotion, age after age, have worshipped as the Divine Absolute.

It is, therefore, almost an impossible task that I have undertaken. The miracles and divine powers attributed to Sri Krishna often conceal the genuine man who, in spite of the heavy-loaded varnish of superhuman exploits, undoubtedly possessed godlike greatness in an abundant measure. Unfortunately, the Puranas, *composed often at the interval of centuries, never hesitated to*

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displace incidents or attribute motives which appealed to their age.

The most authentic source material is found in the Mahabharata. *Though Sri Krishna's early life is not stated in detail, in the work most of the exploits of his boyhood can be found in passing references.*

In order of time comes Harivamsa, *specially composed, it appears, to give the life and exploits of Sri Krishna. It was composed long after, hundreds of years, the original* Mahabharata *was composed by Vyas. But the tradition it is based on, evidently the tradition of Mathura Yadavas, is authentic. The events have a natural connection, the motives more often transparently human.*

Vayu, Vishnu *and* Matsya *Puranas record the same tradition, but meagrely.*

With Bhagavata Purana *(8th Century A.D.), we enter into a highly devotional phase of the Krishna cult. Events in that Purana are mostly drawn from* Harivamsa, *but they are rearranged, their sequences altered and invariably their contents are re-stressed to suit the central theme of the work. In many incidents, the human contours of the events are changed beyond recognition. It is a great scripture, one of the finest poems in the world's literature, but as a source-book of the life of Sri Krishna, less useful than* Harivamsa.

Later Puranas, like Brahma Vaivarta, *are the products of a decadent age and add all kinds of incidents and motives in Sri Krishna's life which are of no use for reconstructing the real life-story of the man who, of all names in myth or history, has the greatest claim to be considered divine and who, above all others, stands for the affirmation of life in its highest form.*

In the First Part, I dealt with the childhood, and the only apocryphal episode I accepted related to Radha, which, though doubtfully historical, is too intimately associated with Sri Krishna to be left out.

This Part is mainly founded upon Harivamsa, *which, in spite of the miracles which it attributes to the hero, bases them evidently upon events which, as I said, appear to have based on authentic tradition.*

If, therefore, I try to read human actions and motives intensely in what are generally considered miraculous or devotional I would be forgiven.

I have set myself the almost impossible task of reconstructing the life of the Lord as He lived, moved and had His being in His earthly existence. And if I err, I am sure, He would forgive my lapses.

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1. A CROWN REJECTED

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KRISHNA'S perception was right. His swift action in killing Kamsa had a stunning effect. It halted the confusion and carnage both.

The people were for a moment dazed; then, realising what had happened, they shouted in a spontaneous outburst of relief. The saviour had come; the tyrant was dead; the prophecy was fulfilled.

The Magadhans were equally stunned. The mighty Kamsa, whose orders they had been carrying out, was dead. The Yadavas outnumbered them. Pradyota, whom they had thought to be loyal to Kamsa, had killed their chief Vritrighna. The populace was exultant. Confounded and leaderless, they desisted from the attack.

The young giant who had killed Musthika and who was now leading the Yadavas, had ordered the Yadava chiefs to stop the attack. He was standing between the two fighting groups, mace in hand. His eyes, inflamed with anger, were eyeing every one menacingly. 'If anyone uses his weapon, I shall break his head,' he said in his trumpet-like voice.

Every one obeyed. Every weapon was lowered.

In the meantime, Vasudeva had taken counsel with Akrura and Pradyota. Then he went up to the royal guests. With arms ready in hand and their retainers surrounding them, they were watching the situation.

'Best among Kings, you need not worry. You are the honoured guests of the Yadavas. Please come with me to your quarters in the Palace. I shall be at your service.'

Akrura gave the necessary orders to the royal chamberlain to bring the dead body of Kamsa into the Palace, and left for the Princesses' quarters to meet his bereaved spouses.

Pradyota who till lately was in charge of the palace and the city, summoned his lieutenants and ordered them to maintain peace in the city.

Crowds had broken the enclosures and rushed to surround Krishna with exultant cries of 'Jaya Krishna Vaasudeva.'[1] Some prostrated themselves before him. Some touched his feet. He was their saviour.

Krishna looked at them sorrowfully and raised his hand covered by Kamsa's blood. The crowd became silent. 'This is not the time for jubilation. Go home quietly. We are in mourning. Our Prince is dead,' he said.

Thus rebuked, the crowd fell apart and the people made for their homes. He walked up to the place where Nanda, surrounded by his *gopas*, was standing.

'Father, forgive me for doing what I did,' said Krishna as he fell at the

1. Usually, out of respect, a man of position was addressed by a slight change in his father's name or in the name of his family. Sri Krishna being the son of Vasudeva was called Vaasudeva, which ultimately, when he was apotheosised, came to be identified with the name of God. To distinguish Sri Krishna from his father, I have used the name Vaasudeva, as it is pronounced. Krishna was also addressed as Yaadava, and Maadhava from the names of his forbears.

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feet of his foster-father. But there must be an end to wickedness some day. So have the Gods willed.'

'Krishna, my boy,' said Nanda, in a voice choked with emotion. 'May you live a hundred years, my Govind!'

Uddhav, Krishna's friend, who had his clothes, gave him his *dhoti* to wear. He was in mourning on account of the death of his maternal uncle and could not wear other clothing.

'Father, you go to our camp, I will come to you after the funeral rites are over,' said Krishna.

○○○

Devaki came down from the terrace and stood on the veranda, her eyes fixed on the spot where her son happened to be.

When Chanur challenged Krishna, fear froze her heart. She had known sorrow for twenty-five years, from the day she had been married. She had spent the nightmare of a life. She had shuddered, moment after moment, thinking of her sons so brutally killed; of her two living sons growing up under strange roofs, pursued by the wrath of her cousin. Only faith had borne her up: her eighth son would come to her some day.

She had waited for this day breathlessly, moment after moment. Her only solace so far had been her worship of the little golden image which she swung in the toy cradle. It was to her the living presence of Krishna; speaking, smiling, indulging in pranks; enveloping her in his tiny arms; going away in childish anger to fling himself in her arms. All these years she had lived in the world in which there were only two, her darling and herself, and like a fragile ethereal image of undying hope she had waited.

She had been told that he was not to come to her before the prophecy was fulfilled. It might endanger his life. And so, she had waited for endless, creeping moments.

Then Gargacharya, the venerable family preceptor, had come and told her of the endless differences between the Yadava chiefs. Her mind was, immediately made up. She had lived her life only for her darling; if he was killed, the prophecy would have failed; her faith would have vanished; she would have had no reason to live. She had therefore decided, if her son was killed, to enter fire. She had then gone to the Yadava chiefs and told them of her pledge.

Now he—her darling—was there. She saw him coming through the gate; saw him following her seventh son, who was to the world the son of Rohini; saw him dressed in gay cloth, gold-embroidered, with a peacock's plume on his head-dress, handsome, graceful, with lotus eyes, with a smile which moved hearts to instant love.

Then Chanur had come and challenged him. She had overcome her fright. Where was her faith gone? No! No! He was her eighth son—a god, the saviour. Nothing could happen to him.

Then the miracles had happened one after the other. This boy had thrown the irresistible Chanur to the ground and killed him; pulled her wicked cousin by the hair, cut off his head, fulfilled the prophecy. Her heart sang as it had never sung for twenty-five years. The palace seemed to her dancing with joy.

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Then she heard shouts 'Jaya Krishna Vaasudeva'. She saw him embracing her husband. Yes, the father and son were together—the first time after the father had left the new-born babe with Nanda.

Now he was talking to the crowds. The crowds had given way. Hurriedly, surrounded by her maids, she came down from the terrace and stood on the veranda, waiting to catch his eyes.

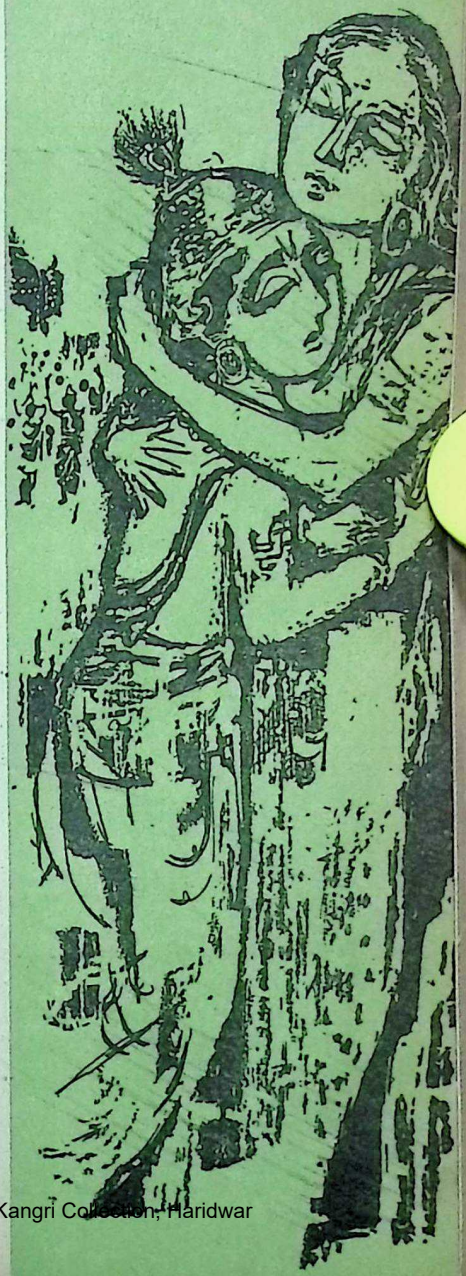
He was, however, coming towards her. On the way he had fallen at the feet of Nanda, the foster-father. He was coming to her—yes, to her. He was smiling at her, with the ineffable smile which she had seen so often in her dreams. He was coming; one step more and he would be in her arms. Her eyes were full of tears. He seemed to be swimming in her eyes.

She opened her arms. He opened his.

'Mother!' He clasped her. She could not say a word. Her voice was choked. She fainted. He lifted her up.

The Yadava chiefs, some exultant, all feeling a sense of relief, gathered in the courtyard of Vasudeva's palace. Then Vasudeva came with Gargacharya.

Soon Acharya Sandipani joined them. He was now the preceptor of Vinda and Anuvinda, the two young princes of Avanti, who were among the royal guests of Kamsa. He had also spent a few months with Krishna and Balaram at Vrindavan as directed



'Mother!' he clasped her; her voice was choked.

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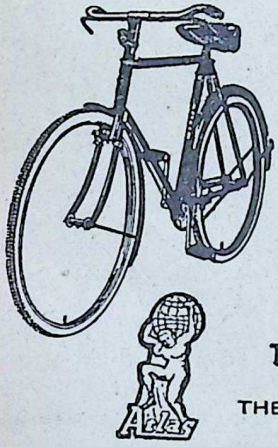
INDEPENDENCE DAY



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by the venerable Veda Vyasa, the Best of Munis.

Then Pradyota came with two Yadava chiefs who had so far been busy establishing order in Mathura.

'Best of Shooras, we are in a very difficult position. Things have been moving so fast that unless we move faster, our enemies will soon overwhelm Mathura,' said Pradyota addressing Vasudeva.

'I know,' replied Vasudeva. 'Some of our guests were Kamsa's great friends. They are sure to turn against us.'

'That is not the only worry. Jarasandha, the emperor of Magadha, will never forgive us for killing his son-in-law. Two of the queens—the noble Asti and Prapti—will range against us. We have two thousand Magadhan warriors amidst us. We don't know what they will do.'

'We must act promptly. There should be no divided counsel amongst us,' said Vasudeva.

'King Ugrasena is weak. We must immediately select some one to be our master,' said Pradyota.

Some of the chiefs grew suspicious of the general. He looked to them as if he was aspiring to be the master.

'Where is the hurry?' protested some of the chiefs.

Vasudeva, after some thought, agreed with Pradyota. 'We must have some one to replace Kamsa—and immediately. That will be our challenge to our enemies.'

'What does the venerable Gargacharya feel?' asked Pradyota.

'I feel the same way as you do,' replied Gargacharya. 'There is sure to be a conspiracy to destroy Mathura. We have to gather strength immediately.'

'I am convinced that we should act promptly and vigorously. We should invite the Yadava chiefs who have migrated or have been banished to come home and enter into new alliances.'

'But who should be our chief?' asked a Yadava elder. 'Some one in whom all have full confidence.'

'Vasudeva, the Best of Shooras, should be our chief,' suggested one Yadava.

'My life has been one of sorrow. I have spent many anxious years. I will help whomever you choose. But I cannot be the chief,' said Vasudeva.

Many people began to eye Pradyota with suspicion. They did not want him, however competent he was.

Krishna came and took his seat by the side of his father. Every one, young and old, accosted him with folded hands. He was not a sixteen-year-old boy; he was their redeemer.

'Where have you been? I was waiting for you, Krishna,' said Vasudeva.

'After I brought mother here, I had been to see whether the remains of Uncle Kamsa have been attended to with proper rituals,' said Krishna.

'Our salutations to you, son of Vasudeva. You have worked a miracle.'

'I don't feel happy,' said Krishna, sadly shaking his head. 'I could not bear to hear the queens wailing. Uncle was a good and affectionate husband. Their hearts are broken,' said Krishna feelingly.

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Some were surprised at this weak attitude on the part of their hero.

'Hereafter their life will be a wilderness,' he continued. Those who heard him were silent.

'But what could I do?' he continued. 'Wickedness must reap its reward. So have the Gods enjoined,' he added.

Before he could say anything more, Akrura came, leading the old and feeble Ugrasena. Balaram followed, supporting the aged Vajra Andhaka whose wounds, inflicted by Vritrighna under Kamsa's orders only three days before, were wrapped in bandages.

Every one stood up. The King took his seat near Vasudeva. Next to him sat Andhaka and Akrura. Balaram sat near Krishna.

Then complications, internal and external, were discussed again and again.

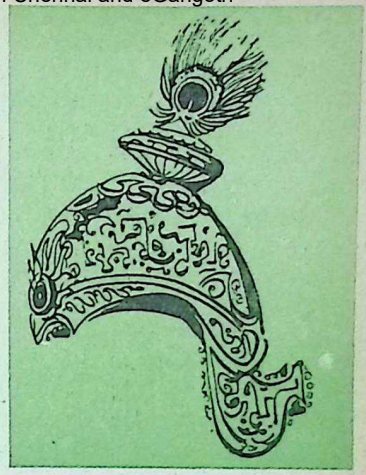
Ghatikas[1] went by. Every aspect of the situation was examined.

Then old Ugrasena spoke to the Yadavas thus: 'I have heard everything. I agree with Pradyota that we must have someone to lead us in this crisis. I have also gathered your views. I am old, physically broken. For years I have been in prison and lost touch with the world. I had one son; now I am sonless. I want Krishna to be my son and to succeed me as a king.'

Every one applauded the idea. In fact the King only reflected the general wish.

During all this discussion between the elders, Krishna had sat quiet, modestly evading all eyes when his name was mentioned.

1. Unit of time twenty-four minutes long.



Every one responded by saying '*sadhu, sadhu*' (well said).

Krishna folded his hands and in tones of high respect said: 'Lord, you have conferred on me a high honour, the highest perhaps in the world; for, Mathura is the crown jewel of the earth. But I am not fit for this responsibility. I know only the ways of a cowherd. I cannot be a king.'

'No, no, my son, you are the fittest choice'.

'Lord of Yadavas, have mercy on me. I know what qualities a ruler should possess. I have not these qualities. Lord of men, you alone possess the qualities of a ruler which can keep the Yadavas together; you are loved by the people. And you should rule yourself. Venerable Father and Uncle Akrura, Pradyota shall carry the burden under your directions. And I shall be at my lord's side always. But first we have to be initiated into Kshatriya-hood, master the *Vedas* and learn the art of warfare.'

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The two brothers and Uddhava lay down to sleep side by side.

Balaram began to laugh by himself in the darkness. It was all funny. On full moon day, they were just cow-herd boys. In three days, they were princes, and Krishna had rejected a throne. Perhaps it was foolish of him to have done so; perhaps, he was, as usual, wiser not to have taken up such responsibility.

The three days, thought Balaram, were days of triumph; that was due to his younger brother. He had fulfilled the prophecy. He was not convinced that Krishna was a god, but as a younger brother, was so sweet, so loyal and so clever. Balaram was carried away by an affectionate outburst. He rolled himself near Krishna and embraced him.

Krishna opened his eyes and responded.

'Krishna, Brother, you are wonderful,' said Balaram.

'Because I have a brother like you,' murmured Krishna.

And arm in arm, the brothers slept.

[*To be continued*]

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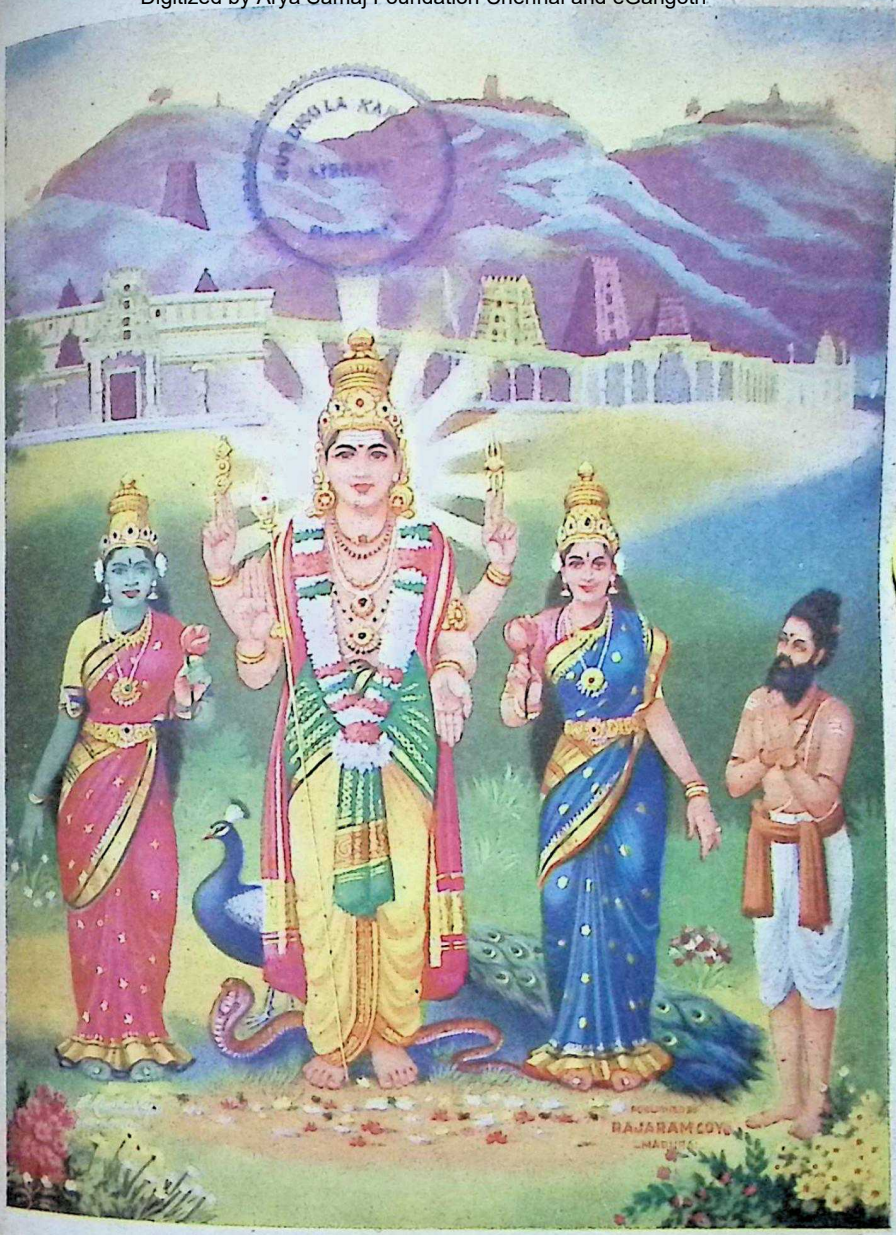

LORD SUBRAHMANYA

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Adhyatma Ramayana

After receiving the hospitality of purified Ahalya, Vishwamitra started to Mithila with Rama and Lakshmana. On their way they had to cross the Ganges. There the boatman praised Rama humorously.

SITA VIVAHA

क्षालयामि तव पादपंकजं नाथ दारुदृषदोः किमन्तरम्।
मानुषीकरणचूर्णमस्ति ते पादयोरिति कथा प्रथीयसी॥
पादाम्बुजं ते विमलं हि कृत्वा पश्चात्परं तीरमहं नयामि।
नो चेत्तरी सद्युवती मलेन स्याच्चेद्विभो विद्धि कुटुम्बहानिः॥

"O Rama! I do not find much difference between stone and wood. Those two belong to the same inanimate kingdom. There is a wide talk that you possess human-making dust in your feet. So, let me wash it off first, and then I shall take you to the other shore by this boat. If this boat happens to be a chaste woman by curse, my family would be put in great difficulty."

So saying he washed Rama's feet and led them to the other shore. Sage Vishwamitra with the Princes proceeded to Mithila where the *Yagna* was being performed.

प्राप्तं कौशिकमाकर्ण्य जनकोऽपि मुदान्वितः।
पूजाद्रव्याणि संगृह्य सोपाध्यायः समाययौ॥
पप्रच्छ राघवौ दृष्ट्वा सर्वलक्षणसंयुतौ।
द्योतयन्तौ दिशः सर्वाः चन्द्रसूर्याविवापरौ॥
कस्यैतौ नरशार्दूलौ पुत्रौ देवसुतोपमौ।
मनः प्रीतिकरौ मेऽद्य नरनारायणाविव॥

Knowing that Kousika had come, King Janaka with his Purohit went there taking the necessary things to receive him. Seeing Rama and Lakshmana by his side, brightening all the ten directions like the Sun and Moon, Janaka asked the Rishi: "Whose sons are these two? They look like angels.

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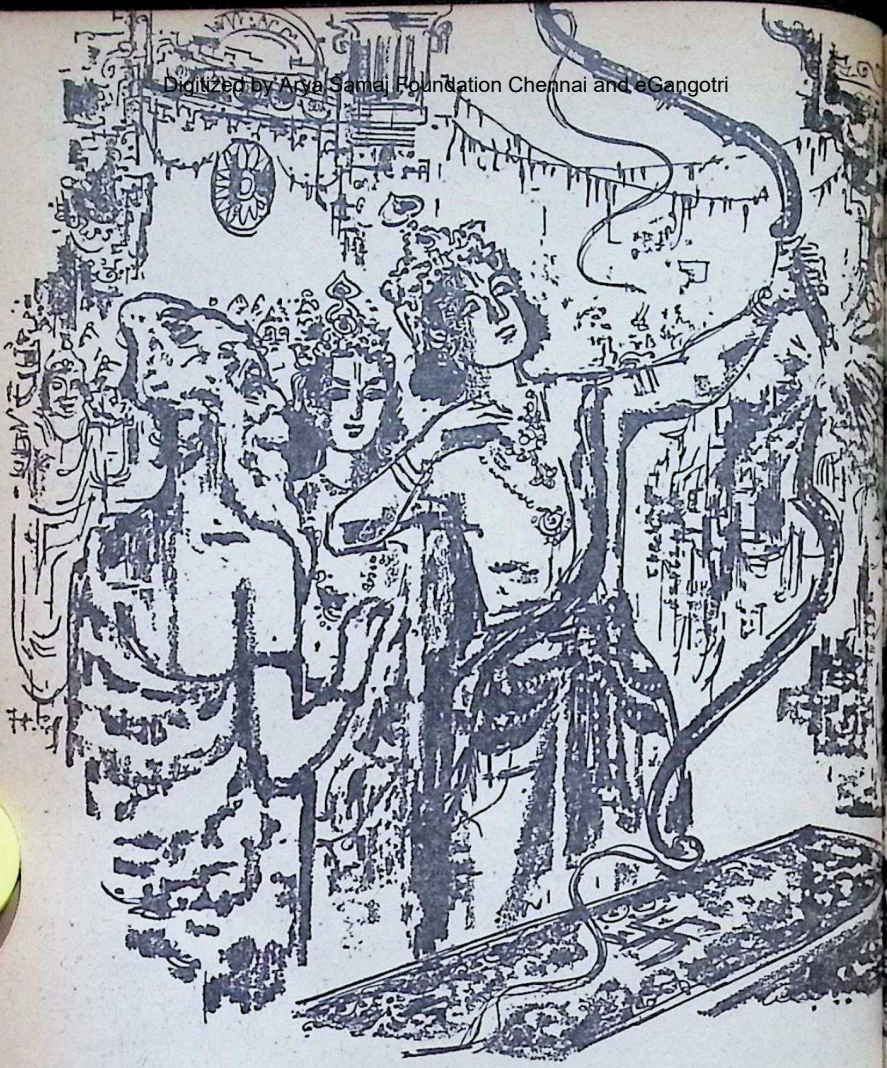

They look like Nara and Narayana. I am very much pleased by their sight."

Vishwamitra narrated the story that they were sons of King Dasaratha. They were brought by him to guard his sacrifice. Rama, after killing Tataka with a single arrow came to his Ashrama, and helped him in his (sage's) sacrifice by slaying Subahu and throwing away Maricha into the ocean. On the way Rama purified Ahalya and was duly honoured by her.

इदानीं द्रष्टुकामस्ते गृहे माहेश्वरं धनुः।
पूजितं राजभिः सर्वैर्दृष्टमित्यनुशुश्रुवे ॥

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अतो दर्शय राजेन्द्र शैवं चापमनुत्तमम्।
दृष्ट्वायोध्यां जिगमिषुः पितरं द्रष्टुमिच्छति ॥

"He wants to see the bow of Sankara which is kept in your palace. We hear that it is being duly worshipped and all the kings come and see it. O King! Please show that bow to him. After seeing it, he wants to meet his parents."

King Janaka, having ordered his minister to bring the bow to the Yagasala, said to Kousika.

यदि रामो धनुर्धुत्वा कोद्यामारोपयेद्गुणम्।
तदा मयाऽऽत्मजा सीता दीयते राघवाय हि।
तथेति कौशिकोप्याह रामं संवीक्ष्य सस्मितम् ॥

"If Rama strings the bow after securing it in position I shall give him (in marriage) my daughter Sita." Seeing Rama smiling Kousika said 'yes'.

एवं ब्रुवति मौनीशे आगताश्चापवाहकाः।
चापं गृहीत्वा बलिनः पञ्चसाहस्रसंख्यकाः।
घण्टाशतसमायुक्तं मणिवज्रादिभूषितम् ॥

When Kousika, the King of Sages, was giving reply, the men who were asked to carry the bow, five thousand in number, all stalwart, brought Siva's bow which was adorned with precious jewels and one hundred bells.

दृष्ट्वा रामः प्रहृष्टात्मा बद्ध्वा परिकरं दृढम्।
गृहीत्वा वामहस्तेन लीलया तोलयन्धनुः ॥
आरोपयामास गुणं पश्यत्स्वखिलराजसु।
ईषदाकर्षयामास पाणिना दक्षिणेन सः ॥
बभञ्जाखिलहृत्सारः दिशः शब्देन पूरयन्।
दिशश्च विदिशश्चैव स्वर्गं मर्त्यं रसातलम् ॥
तदद्भुतमभूत्तत्र देवानां दिवि पश्यताम्।
आच्छादयन्तः कुसुमैः देवाः स्तुतिभिरीडिरे ॥
देवदुन्दुभयो नेदुः ननृतुश्चाप्सरोगणाः ॥

Seeing that bow Rama felt glad in his mind. Making himself ready, he took it by his left hand and keeping it in a balanced stage, pulled the string slowly with his right hand to tie it on the other end. When all other kings were witnessing the bow broke in the

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middle making huge sound, spreading it in all the directions of heaven, earth and nether regions. It was really a wonderful scene for the devas standing in the sky. They rained flowers; divine trumpets were blown. The nymphs danced.

सीता स्वर्णमयीं मालां गृहीत्वा दक्षिणे करे।
स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥
मुक्ताहारैः कर्णपत्रैःक्वणच्चरणनूपुरा।
दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी।
रामस्योपरि निक्षिप्य स्मयमाना मुदं ययौ ॥

The gold-coloured Sita with her smiling face, wearing all her jewels such as pearl-necklace, *Karnapatra* (an ornament which adorns the top of the ear) and a silk *sari*, approached Rama with a golden garland in her right hand. The anklets produced sweet sound while she was walking. She placed the wreath on Rama and attained great joy.

With the consent of Vishwamitra, Janaka sent word to Dasaratha who along with his retinue came to Mithila.

In a spacious *pandal* decorated with flags and festoons, on an auspicious day Rama was seated in a precious seat. Vasishtha and Vishwamitra were seated either side of Rama. All the preliminaries over, Janaka came with his wife and washed the feet of Lord Rama and sprinkled the water on his head which was received with great reverence by Siva, Brahma, and other sages.

ततः सीतां करे धृत्वा साक्षतोदकपूर्वकम्।
रामाय प्रददौ प्रीत्या पाणिग्रहविधानतः ॥
सीता कमलपत्राक्षी स्वर्णमुक्तादिभूषिता।
दीयते मे सुता तुभ्यं प्रीतो भव रघूत्तम।
इति प्रीतेन मनसा सीतां रामकरेऽर्पयन्।
मुमोद जनको लक्ष्मीं क्षीराब्धिरिव विष्णवे ॥

Taking Sita by his hand along with Akshata, flowers and water Janaka gave Sita to Rama in marriage according to the Hindu customs of Panigrahana. Then he said to Rama: "Best of Raghus, I give you this lotus-eyed Sita with all her jewels made of gold and pearls. From this moment she is yours. Be and become satisfied." He rejoiced very much as the Ocean of Milk rejoiced by giving Goddess Lakshmi to Lord Vishnu.

Urmila, Mandavi and Srutakirti were given in marriage to Lakshmana, Bharata and Satrughna respectively.

चत्वारो दारसंपन्नाः भ्रातरः शुभलक्षणाः।
विरेजुः प्रभया सर्वे लोकपाला इवापरे ॥

The four brothers along with their wives pleased their parents and the world exercising their powers as the guardians of the world.

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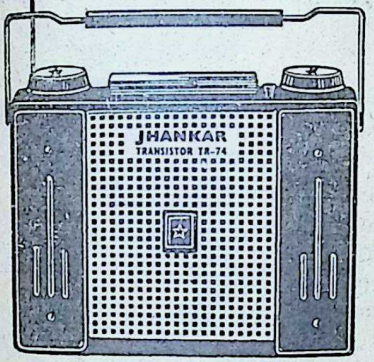

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Rasakrida

Popular legend has that Sri Narayana Tirtha was the third incarnation of Lila Suka, the second being Jaya Tirtha. Like the former two, Narayana too has sung ecstatically on Sri Krishna in his *Krishna Lila Tarangini*. The following is an extract from the 7th 'taranga' of that work.

अनेकजन्मसाहस्रतपसा परितोषितः ।
आविर्भूतः स भगवान् तासु गोपीषु जन्मनि ॥

Bhagavan Krishna appeared in the lives of Gopis, being satisfied by the penance practised by Gopis in their many a previous birth.

तत्र खलु वृन्दावने मन्दार पारिजात सन्तान कल्पक हरिचन्दनादि तरुवृन्दआनन्दित शुक पिक शारिकादिवृन्द विनिन्दितनन्दनोद्याने समुत्फुल्ल शारदमल्लिकादि मकरन्द परिमल लालसतया संचरच्चञ्चरीक झणझणात्कार-नूपुररवैः विचित्र पतत्रिवक्त्रोद्गलित नानाविध

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विनोद निनाद ताल मृदंग संगीतादि कलाविशेषैः आलक्षितानेक कोटि वनदेवता नाटक रसोत्कटे कलिन्दनन्दिनी पुलिन्द समुल्लसित लवंगलतादि विविध लताभवने क्वापि क्वापि शारदसान्द्र चन्द्रिका संगविलसित मणिवालुका मौक्तिक सितसिकता सुधारमणीय वेदिकाजाले दिव्यविमानसमारूढ सुरकिन्नरादिवरवनितागणेषु पश्यत्सु, वर्षत्सुच मुहुर्मुहुः पारिजातादि दिव्यसुगन्धिकुसुमानि, भक्तसंकल्पसिद्धिमातन्वानः गोपरमणी नयनोत्पलाराधित मदनगोपालमूर्तिः वासुदेवः, गोपीभिःसह रासक्रीडा महोत्सवारंभसंभ्रमचेताः गोपीभिः सार्धं आत्मतत्त्वमुपदिशन् इदमाह—

In that Vrindavana forest which has conquered the beauty of Nandana (Indra's garden) by the pleasing sound of parrots, cuckoos and other birds sitting on the branches of the trees such as Mandara, Parijata, Kalpaka and Harichandana, Vasudeva in the form of Madana Gopala Murthi, who was worshipped by the lotus-eyed Gopis, who was ready to grant the reward of their desire, was ready to commence the *rasa* dance with them. There the angels have already commenced their dance, with the sound of anklets produced by the humming bees fond of the pollen in the flowers, and to the accompaniments of *tal* and *mridang* and music of various sounds produced by different birds, there were many....having different seats in different places on the sands of Yamuna (the daughter of Kalinda). The celestial nymphs were watching the scene sitting in the Vimanas and raining flowers. Then Lord Krishna taught them the highest truth of Atman.

ब्रह्मानुभूतिरसिका शैरवग्लिक्षणां सुधाम्।
गोप्यः पिबन्त्यो मोदन्ते कृष्णब्रह्मणिताः स्थिताः॥

All the Gopis drank by their ears the nectar came out in the form of speech from the mouth of Krishna and rejoiced becoming one with Krishna.

नृत्यंत्यस्तेन तद्गीतं गायन्त्यो रासमण्डले।
तेनोपदिष्टमद्वैतं अनुकुर्वन्ति मानतः॥

They all danced with Krishna singing the song of Krishna and imitated in different ways the truth of Advaita taught to them.

संसाररोगसन्तप्ताः कृष्णब्रह्मरसायनम्।
गोप्यः पिबन्त्यस्तन्मुक्ताः रमन्ते ह्यभयं गताः॥

The Gopis who were distressed by the disease of Samsara drank the *rasayana* of Krishna Brahman and became free. Since they have attained Abhaya (fearlessness) they were sporting in Brahmananda.

आत्मारामाः परानन्दनित्यतृप्ताः पुनः पुनः
आत्मानुभूतीर्गायन्त्यः कृष्णैकरसतां गताः॥
रमन्ते परमानन्दे कृष्णब्रह्मणि ता भृशम्।
त्यक्तदेहाद्यहंमानाः निर्विशेषसुखे स्थिताः॥

Being immersed in God they became not only one with Him, but also were singing of their own experience. They were enjoying the highest and everlasting bliss, since they have conquered Ahanta (अहंकार) and ego (ममाकार)

जगदुदयलया देः सादरं साधकैर्यत्
श्रुतिगुरुदृढभक्त्या लब्धमद्वैत तत्त्वम्।
श्रुतिशिरसि विविक्तं पञ्चकोशान्तरस्थं
वनभुवि विहरन्तं तं तु पश्यन्ति गोप्यः॥

The supreme Brahman who is the root-cause of creation, preservation

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and destruction, whose reality is vividly explained in the Upanishads, who is residing inside of the *Panchakosas* having separate existence, who is to be known by the devotees having firm belief in the Vedas and in the precepts of Guru, is seen and enjoyed by the Gopis. In the form of Krishna the Supreme Brahman is playing in this forest. See His simplicity and how fortunate are the Gopa-maids!

एवं कृष्णात्मतत्त्वज्ञाः कृष्णब्रह्मात्मना । स्थिताः
सर्वोपनिषदां सारं गायन्त्यः कृष्णं आसते ॥

The Gopis who knew the greatness and the real form of Krishna became one with him in their mind, speech and deed, merrily enjoyed the company of Krishna who is the essence of all the Upanishads.

हृदयनिहितं कान्तं काचित् कलिन्दसुतातटे
प्रियतममदालिंगत्यक्ता निरंकुशतृप्तितः ।
निजपरभिदातीतं धैर्याच्छ्रुतेः शिरसां बलात्
मुहुरपि भृशं गायन्त्येनं चिरं बहु मोदते ॥

On the banks of the Yamuna one Gopi thinking always of Krishna had embraced him. Krishna also kept company with her till she became fully satisfied. She had closed her eyes and began to realise the oneness that is non-dualism. Even after Krishna had left her she was under the impression of embracing Krishna. She had completely forgotten her body and this world.

निर्विशेषचिदानन्दं आविर्भूतं निजेच्छया ॥
कृष्णभावेन बुद्ध्यादि तत्त्वभूषं जगुश्चताः ॥
बुद्धादि तत्त्वपरिचिह्नित गोपवेषं
सिद्धात्मभाविनं अशेषजगन्निदानम् ।

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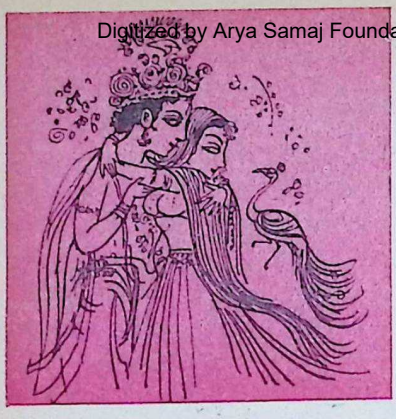

नासाग्रलग्न नवमौक्तिकचन्द्रबिम्बं
बिम्बाधरं भवभयप्रशमं नमामि ॥

The Gopis considered Krishna as the Supreme Brahman (परब्रह्म) appeared before them in the form of Krishna of his own accord and enjoyed him in different ways.

Salutations to Krishna who destroys the fear of Samsara who has appeared in the form of Cowherd, who is always meditated by Siddhas, who is the root-cause of the entire world and who wears a pearl ornament like the moon in the edge of his nose.

सानन्दं नन्दसूनुं सकलजनिमतां सारमारा-
दुपास्यं
दास्यो लास्यं रसाढ्याः करतलकलितै-
स्ताळवाद्यैः सुगीतैः ।
कुर्वन्त्यो निर्विशंकाः कुवलयसुदृशो दिव्यता-
टंकवत्यः
बृन्दारण्ये भजन्ते सुरवरवनिताः तं जगुः
स्यन्दनस्थाः ॥

The lotus-eyed Gopis, wearing earrings, having no fear in their mind, praising Lord Krishna by their music, clapping their hands according to the tune danced before him making a circle. He is the best fitted to be meditated by all who have taken birth in this world. Seeing him the celestial nymphs also sang standing in the Vimanas.

ध्रुवमठमुखमुख्यैः तालभेदैरटन्त्यो
वन भुवि वरनार्यो रासगोष्ठीगरिष्ठाः ।
अलघु लघुपदादिन्यासभेदैश्च नाट्यैः
सरसमभिनयन्त्यो नन्दसूनुं भजन्ते ॥

In that Vrindavana garden the Gopis enriched by the company of Krishna came round according to the timing of Dhruva, Ata and other varieties and made *abhinaya* by putting their foot-steps slowly and swiftly according to the tune.

मुहुरपि सुरनार्यो रासलीलाविलासं
जगुरिति दिवि दिव्यस्यन्दनानन्दवत्यः ।
अभिनयमपि तासां वल्लवीनां मुरारेः
अधिकमभिनयन्त्यः पुष्प वृष्ट्यार्चयन्त्यः ।

Witnessing this wonderful Rasa dance of Krishna with Gopis, the divine ladies standing on their planes in the sky, poured the flowers on them (Krishna and Gopis) very often. And they too danced accordingly standing in their position.

अंग प्रत्यंग गौण स्फुट सम विषम व्यंजक
व्यक्तिसिद्धैः
श्रृंगाराद्यैरनिन्द्यैः अधिकमभिनयं व्यञ्ज-
न्त्यो युवत्यः ।
रासक्रीडाविलासैर्वनभुवि नितरां मधावं
तोषयन्त्यः
तुष्टाः स्वैरं रमन्ते चिरमिह गुरुणा श्रीधरे-
णाप्तकामाः ।

The Vallavis who have achieved their object by the teachings of the Preceptor Lord Krishna enjoyed the happy company of Him for a long time in that forest, by enacting in different poses which depict the *bhavas* of Sringara and other Rasas.

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Culture

WHAT IS AND WHAT IS NOT

SWAMI SIVANANDA

WE often hear and speak of ancient culture, modern culture, a cultured person, cultured behaviour, and the like, evidently with some faint feeling that it is good to be cultured.

This will naturally mean that culture is that which is related to the good, which springs from the good and also promotes the good.

Without entering into a discussion of the nature of the good, a knowledge of which, no doubt, is essential to have any idea of what true culture is, we may safely say that culture is the result of an understanding or at least of a real aspiration for an understanding of the position of man in the world.

Culture is tilling, cultivating, refining, 'the working of the ground in order to raise crops', the condition consequent upon the development and strengthening of inherent powers and capacities,—physical, mental, moral or spiritual, the transformation of nature into a methodical structure of proportion and completeness, conducive to and responsible for the peace and happiness, not only of an individual, but of mankind as a whole.

A certain type of education lies at the background of culture.

Culture refers to whatever is the best and the highest that is capable of being known.

It is said, many a time, that Indian culture is one of the most advanced, an ideal and a pattern to be emulated. And what are the characteristics of this culture?

We know that almost every country in the world thinks in terms of power and pelf, while we in India are taught to adhere to the principles of right morality, and evaluate life in the light of the reality of a universal Spirit existing behind all things.

Unselfishness and self-abnegation are placed first; and then the activities of life follow. The system of education, the concept of values, the rules of society, the aim of politics, the laws of the country, are all emanations from this comprehensive Idea of the purpose of existence, which manifests itself in the endeavours for Dharma, Artha, Kama and Moksha—a technique of living an integrated life in every sphere of human activity. There is a spiritual psychology behind education and life.

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If we take Indian culture as the standard, it follows that the essence of true culture is based on a spiritual sense of values and a spiritual outlook of life. The assertion of the divinity of man is his heart, and it rests on inner refinement, on the nurture and unfoldment of the spiritual spark in man.

Right aspiration is the longing for Atma-Swarajya or freedom in the universality of the Self, attainable through the conquest of the internal and the external nature. Self-realisation becomes the goal. The gospel of life, then, is a gospel of non-attachment, of the immortality of the soul, of the ultimate liberation of the soul in the Cosmic. This is the teaching of the all-inclusive inwardness of existence. The indispensability of non-attachment becomes obvious from the concept of the oneness of life, of the unity of the universe. If truth is one, attachment to outward forms is another name for clinging to falsehood, and a breach of truth, the inevitable result of which is misery.

Culture tends to freedom, and freedom is only in impersonal life.

Unselfishness and inward peace, or at least an effort to achieve this end, should mark the distinctive feature of culture, if it should last, and have any permanent significance.

Knowledge which characterises such culture is not mere learning but faith and insight with an ethical background.

This is not possible without freedom of the mind from prejudice and from craving for things that perish.

Culture in India is synonymous with the blossoming of the faculty of the spiritual consciousness in different degrees, and by stages.

Higher than the animal man is the normal man. Higher than the normal man is the good man. Higher still is the saintly man. But above all is the divine man or God-man.

To act without attachment, to perform without reluctance one's duties according to the station in which one is placed in society by one's capacity and aptitude, and to be inwardly unified with the Divine Being, even while living in the world, is what constitutes the way to peace. The Sthitaprajna of the *Bhagavad Gita* is the Indian ideal of the highest type of culture.

In a general sense, culture includes such processes as bodily training, the discipline of the psychological faculties, the development of the consciousness of right and wrong, and good and bad, etc., which go by the names of physical culture, mental or intellectual culture, will-culture, memory-culture, thought-culture, moral and ethical culture, and the like. For culture is a progressive transfiguration of nature, a creative activity of the evolving mind of man to approximate itself to perfection, so far as it is possible for it with the knowledge and energy with which it is endowed at a given level of life.

The individual is neither a body merely, nor only a mind. The human individual, at least, is a composite structure, a complex of physical forces, vital urges, emotional stresses, moral aspirations and rational needs.

Nothing that does not comprehend these in its compass or contribute to the training and development of these

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.... The essence of true culture is based on a spiritual sense of values and a spiritual outlook of life. The assertion of the divinity of man is his heart, and it rests on inner refinement, on the nurture and unfoldment of the spiritual spark in man....

aspects can be called an integral culture.

Culture is the reflection of the soul in man, and it is complete in proportion as it answers to the original, viz. internal perfection. Pure thought, decent speech, nobility of character, impartial love, truthfulness, honesty, straightforwardness, forbearance,—such virtues as these are, therefore, the natural insignia of right culture, which can be regarded as an index of self-fulfilment.

According to Sage Patanjali, perfection is a state that can be reached by steps:—harmony in the body (*Asana*: bodily perfection), harmony in the vital forces (*Pranayama*), harmony in the senses (*Pratyahara*), harmony in the mind (*Samyama*), which, we have to understand, has to be extended to family, society, nation and the world at large. All this is rooted in ethical discipline (*Yama-Niyama*). Here we have a statement of the highest conception of culture, and anything else that we say in this regard is only a commentary on this inviolable truth of the mysterious relation of man, the world and God.

From the above it will follow that true culture is impossible without one's having a definite aim of life. Hindu scriptures speak of four aims—Dharma, Artha, Kama and Moksha—referring to the moral, economic, vital and spiritual values that are governing our very existence every moment. Here is a complete scheme of life, the anatomy of the background of a permanent culture.

The principle of *Rita* and *Satya* (both terms meaning 'truth'), as enunciated in the *Rig-Veda*, should be enough to enable us to mould ourselves into any pattern of culture. For *Rita* is the unalterable law of the unity of the cosmos, and *Satya* is its relative manifestation in life, which takes into consideration the evolutionary structure of creation and the law of action and reaction that is regulating it. The range of this '*Satya*' as the determining power in Creation is wide enough to include all the laws of the world. In the moral realm it can be crystallised into the 'categorical imperative' of the five Yamas or restraints.

Culture is not diplomatic tactics, shrewdness to put on appearances, or ability to be one thing inside and another outside, in order to suit one's convenience.

Culture is not opportunism, weather-cock behaviour, or any kind of refined hypocrisy.

Culture is not in dress, food, gait, gesture, or knowledge of any language or languages, though these may receive some impact of good taste due to habits engendered by inward regeneration which is the mark of culture.

Culture is not affectedness of any

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sort, no superiority feeling of any kind, for culture is *normal life*.

Culture is not also just literature, music and dancing, or sculpture, architecture, painting or drawing, or astronomy or mathematics. It is not also the scientific advancement visible in the West, not success in flying through air or swimming through water, not the so-called control over Nature that we hear so much today, for no control is complete or meaningful without control over oneself.

Culture may include science, art and literature, but it cannot be replaced by these in entirety.

Culture is not what is implied these days by the much abused slogan 'rule of the people, by the people, for the people,' for culture cannot dispense with Truth, which cannot be identified with the group called 'the people.' Truth is not a matter of votes by the majority. Truth is not any one stage, or even a few stages, but includes all stages at every stage. Every situation is a universal situation. Indian culture recognises this. Here is its grandeur, and this ensures its permanency.

The main difference between Western culture and Indian culture is that while the former lays stress on the individual and the social, the latter emphasises the universal as prior to the particular.

The acquisition of power and material prosperity recognised as a final aim is the cause of a deification of individual and social values. But this cannot be the highest aim of life, if only we will think a little more patiently and deeply.

The sages of India considered the state of *'Svarat'* or *Self-King* as the ideal. But this does not mean that the Indian ideal is opposed or even indifferent to the social and the individual good.

Progress is not possible when any one stage is neglected or abandoned, for man's being extends from a localised body at one end to the immanent Spirit at the other, and all that lies between these is, also, equally essential for the onward march.

Ancient Indian culture can be preserved while recognising the value of the present-day ideals of the West.

Culture is not of the East or the West, but of humanity.

That we make such distinctions in it as Eastern and Western, ancient and modern, etc. shows that it has aspects and facets, degrees and stages, forms and patterns.

Culture implies voluntary self-restraint for the attainment of a higher goal.

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Does Gita Justify War?

MAHATMA GANDHI

THAT the central teaching of the *Gita* is not *himsa* but *ahimsa* is amply demonstrated in the second chapter and summarized in the concluding 18th chapter. The treatment in the other chapters also supports the position.

Himsa is impossible without anger, without attachment, without hatred, and the *Gita* strives to carry us to the state beyond *sattwa, rajas* and *tamas*, a state that excludes anger, hatred, etc.

But I can even now picture to my mind Arjuna's eyes red with anger every time he drew the bow to the end of his ear.

It was not in a spirit of *ahimsa* that Arjuna refused to go to battle. He had fought many a battle before. Only this time he was overcome with false pity. He fought shy of killing his own kith and kin.

Arjuna never discussed the problem of killing as such. He did not say he would kill no one, even if he regarded him as wicked. Sri Krishna knows every one's innermost thoughts and He saw through the temporary infatuation of Arjuna. He, therefore told him: "Thou hast already done the killing. Thou canst not all at once argue thyself into non-violence. Finish what thou hast already begun."

If a passenger going in an Express train gets suddenly sick of travelling and jumps out of it, he is guilty of suicide. He has not learnt the futility of travelling or travelling by a railway train.

Similar was the case with Arjuna.

Non-violent Krishna could give Arjuna no other advice.

But to say that the *Gita* teaches violence or justifies war, because advice to kill was given on a particular occasion, is as wrong as to say that *himsa* is the law of life, because a certain amount of it is inevitable in daily life.

To one who reads the spirit of the *Gita*, it teaches the secret of non-violence, the secret of realizing the self through the physical body.

And who are Dhritarashtra and Yudhishthira and Arjuna? Who is Krishna? Were they all historical characters? And does the *Gita* des-

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cribe them as such?

Is it true that Arjuna suddenly stops in the midst of the fight and puts the question to Krishna, and Krishna repeats the whole of the *Gita* before him?

And which is that *Gita*—the *Gita* that Arjuna forgot after having exclaimed that his infatuation was gone and which he requested Krishna to sing again, but which he could not, and which therefore he gave in the form of *Anugita?*

I regard Duryodhana and his party as the baser impulses in man, and Arjuna and his party as the higher impulses. The field of battle is our own body. An eternal battle is going on between the two camps and the poet-seer has vividly described it. Krishna is the Dweller within, ever whispering in a pure heart. Like the watch, the heart needs the winding of purity, or the Dweller ceases to speak.

Not that actual physical battle is out of the question. To those who are innocent of non-violence, the *Gita* does not teach a lesson of despair. He who fears, who saves his skin, who yields to his passions, must fight the physical battle whether he will or no; but that is not his *dharma. Dharma* is one and one only. *Ahimsa* means *moksha,* and *moksha* is the realization of Truth. There is no room here for cowardice. *Himsa* will go on eternally in this strange world. The *Gita* shows the way out of it.

But it also shows that escape out of cowardice and despair is not the way. Better far than cowardice is killing and being killed in battle.

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...Knowledge is for life, not life for knowledge. Knowledge is the instrument with which life can be made full of truth, beauty and good. But if knowledge itself become the goal, it leads to death and darkness...

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MAN MUST RESPOND TO THE MUSIC OF MORAL LAW

Dr. Rajendra Prasad

SCIENCE has given to man the master key that unlocks the doors of the most guarded treasure houses of nature, and the magic secret which secures him the arms and armour of Gods.

The economic dreams embodied in the symbols of Kama Dhenu and Kalpa Taru are being made possible realisation in the day-to-day world by the discoveries of modern science. The mastery of the Sea which the Gods and the Asuras succeeded in achieving only once is now an ordinary fact of human life.

But what a cruel irony of fate it is that man with all this power of Gods, has neither serenity of spirit nor se-

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curity of his life. It appears as if this very power becomes his great enemy and destroyer. Today we find all the symptoms of this destruction —the struggle and strife, scarcity and starvation, homelessness and epidemics.

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What for people take to loot and exploitation when everyone has plenty and more to live in comfort and luxury? Why is it that there is enmity between individuals, nations and states? Is it because man is mad? Is it because he lacks like the wild animals of the forest the sense to distinguish between good and bad? But it cannot be so. Man is neither mad nor senseless.

The question remains—why, then, all this meaningless struggle and strife? This is the great question of the modern world—the question which demands a solution from each one of us. I believe that this struggle arises because man has forgotten his soul in the struggle to conquer nature, has thrown morality overboard in the striving to amass wealth, and has banished love and sympathy in the effort to acquire power.

I admit that conquest of nature is not an evil in itself. On the contrary, the truth is that man is unable to respond to the call of the spirit in the absence of mastery over nature. But when the struggle to master nature becomes the sole occupation of man's life, it is then that it becomes a limitless evil.

Knowledge is for life, not life for knowledge. In other words, knowledge is a mere instrument which is of use to the spirit in the striving for self-realisation. In the language of the mundane world, we can say that knowledge is the instrument with which life can be made full of truth beauty and good. But if knowledge becomes itself the goal, it leads to death and darkness.

It was this truth which was proclaimed by the *Ishopanishad* which says that mere ignorance and mere knowledge take man to a land of utter, impenetrable and blinding darkness. It proclaims the great truth that spiritual vision alone can lead to true salvation.

Even a single glance at the condition in which the world finds itself today proves conclusively the truth of this statement. Science has divorced itself today from morality. The sole occupation of the scientist is the study of the underlying relations of the different objects and aspects of nature.

The man of science does not concern himself with the question whether his discoveries are being put to a good or an evil use. The consequence of this view of his mission is that the scientist is ready to sell his talents for a few coins of gold and silver without pausing for a moment to consider the consequences, good or evil, that such a course involves to the spirit of man. The results of this moral attitude of science are staring you in the face.

Today the discoveries of science are being utilised by honest people and criminals alike for the promotion of their interests and the attainment of their ends—and what is more reprehensible is that the thugs, the criminals, the unscrupulous are making more gains by the use of science than the others.

Today there is not a single spot in the world which has not witnessed the cruel destruction of human life and the degradation of the human spirit by the arms and the instruments given to man by modern science.

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There is no sphere of life in which the spirit of man has not been crucified with the aid of these instruments. Man is exploiting and crucifying man with the machines and arms that science has invented. The truth is that this amoral knowledge has taken man to the land of darkness in which he cannot even see his own astretched hand.

The sages of our land had for this very reason emphatically declared that self-conquest is the supreme triumph of man. More than two thousand years ago, it was again in our country that the great Emperor Asoka renounced all conquest except the *Dhamma Vijaya*.

Mahatma Gandhi has been giving again this ancient message to the people of India and the world. It may have been that we whose eyes have been dazzled by the glitter of the modern civilisation may have failed to perceive the glory of *Dhamma Vijaya* (the triumph of the moral law).

Again it may well have been that our ears, deafened as they probably are by the maddening noise of the modern machines, may have not responded to the music of the Moral Law. But the truth remains that the peoples of the world, as our own people, have to dedicate themselves to the achievement of the total victory of moral law in human life. Man must do this and that also very soon, for if he does not wake up in time disaster and death will overtake him. But I have faith in the human spirit and I believe that he will yet realise the tragic potentialities of the amoral civilisation of modern times.

[Adapted from an Address at the Allahabad University.]

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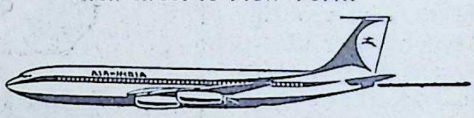

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TIRUVALLUVAR

C. Rajagopalachari

TIRUVALLUVAR ranks with Confucius, Marcus Aurelius, Buddha and others of that class. *Tirukkural*, or *Kural* without the honorific prefix "Tiru", is Tiruvalluvar's great book. It is one of the oldest extant Tamil works. It is generally accepted as belonging to a period anterior to the 2nd Century A.D. Some scholars place it in the first Century B.C.

Tiruvalluvar was one of those rare and great men whose catholic spirit rose above all denominations and religions; whose vision was not clouded by dogma or prejudice of any kind. His approach to moral doctrine is marked by a very thorough knowledge of human psychology, and a desire to help men with practical hints in the struggle against evil. Throughout his great book we can see how the poet and saint brings everything down to the level of practicability but without losing hold of the ideal.

His first book of *Kural* is the most widely known and most appreciated work in Tamil literature. It consists of 38 chapters and deals with the duties of man as a householder and as an ascetic. The second book consists of 70 chapters dealing with policy in worldly affairs including Statecraft. The chapters are not addressed only to princes and those around them. They contain principles of conduct that should guide all persons engaged in secular affairs.

Tiruvalluvar, like other Indian saints, did not believe that Statecraft and *Dharma* could be separated. The well-known Indian doctrine handed down from the *Rishis* is that *Artha* and *Kama* should ever be associated with *Dharma*. If dissociated, the hunt for *Artha* and *Kama* would be sinful. Tiruvalluvar was no dissenter from this ancient doctrine.

"There is no greater wealth one can claim than *Dharma* and no misfortune greater than the forgetting of it".

"Go as far as strength and resources permit without swerving from the path of *Dharma*".

"Keep the mind from evil thoughts. This is the whole of *Dharma*. The rest is only of the nature of sound and show".

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These quotations will give an idea of Tiruvalluvar's approach in all matters.

With one more quotation I shall conclude this little article.

"Do not say to yourself, let me see about it later when I shall be better fitted. Live a true religious life now; it will be the one unfailing support when all else will disappear and be of no use".

This translation has not added anything to the original but tries to bring out all that is stated by Tiruvalluvar in two lines of Tamil verse consisting altogether of 18 syllables. The characteristic beauty of Tiruvalluvar's style has been recognised by all Tamil authors and scholars as consisting in its precision and brevity of expression.

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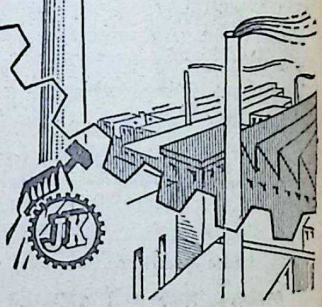

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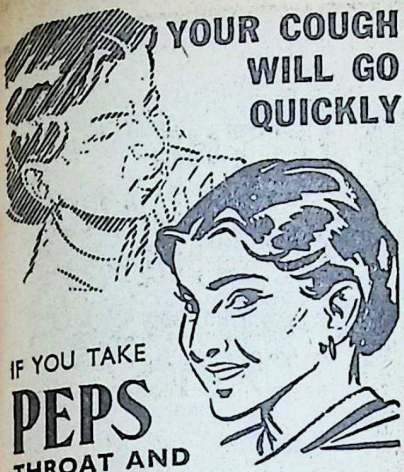

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Ramayana

and the

OSMOSIS OF OUR CULTURE

Dr. C. P. Ramaswami Aiyar

INDIA has been profoundly influenced by its writers, its seers and its spokesmen in religious and in every other sphere.

Some people, like those belonging to the great Islamic Brotherhood, have called themselves the "People of the Book."

Similarly, Christians have their one Book, which affords them all the consolation and all the solace that their minds and hearts desire.

But, perhaps, to a greater extent than any other country, this country may claim to be ruled by its scriptures, epics and Puranas.

The influence exercised by the Vedas and the Upanishads, though everybody has not directly participated in reading their contents, is great.

The substance of the Vedas and the Upanishads, as they have been modified and presented to us in our epics and Puranas, has been the mental and spiritual texture of our country.

During my travels abroad, I have always been put the question, "How will India solve her problems notwithstanding the 'illiteracy'—and I am using the word 'illiteracy' within inverted commas—and ignorance of the masses?"

My answer has been and will be that the literacy of India is not a literacy of the eye but literacy of the ear!

The *Kathakaras,* the *Bhagavatars,* the itinerant minstrel-teachers, have produced the substance of our scriptures and books. We live on them and by them.

The *Ramayana* has, perhaps, exercised the most formative influence.

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Side by side with *Mahabharata* it stands as the inspirer and the stimulus of the thoughts and aspirations of India.

I have, in the course of my study of the *Ramayana*, also remembered characters like Bharata and Hanuman who, to my mind, are perhaps rarer typifications of certain aspects of character than even Rama and Sita.

A character like Bharata, face to face with temptations, face to face with the realization of all normal ambitions, who spurns everything for the sake of brotherly love and adherence to *dharma*; and that great *sishya*—the supreme example of loyalty, faith and devotion—Hanuman, are characters, perhaps, as rare in essence, as supreme examples and types, as Rama and Sita themselves.

Our epics and Puranas, generally, represent the sum total of Indian life at its tensest, at its most glorious peaks of achievement, aspiration and yearning. They also represent in their characters the temptations of India, the besetting difficulties of India, the obstacles—mental and spiritual—that our country had to face not only at the gambling table where the Pandavas lost their kingdom, but also on other occasions.

To me the *Ramayana* and the *Mahabharata* are valuable as national warnings as well as exemplars.

They indicate to us that from early times we have had these fissiparous tendencies, these difficulties of division and sub-division, quarrels and jealousies.

There have been in our history some rare moments when these have been transcended and *Chakravartins* like Rama and his predecessors have made a great united and spiritually coherent country.

But to me the *Ramayana* and the *Mahabharata* are also examples of the possibilities of weakness.

I am reminded of one saying of Sita in this connection. When unjust doubts were cast upon her, she, born with the high spirits which co-existed in her—the *kshatriya* spirit co-existing with a supreme devotion to the matrimonial idea—asked a question: "*Prakruthaha Prakruthamiva*?" That means, "How dare you think of me as an ordinary person liable to these temptations, which you ascribe to me, and thus for a moment lower yourself?"

These examples of human character at its highest also furnish us with other reactions.

Our epics and our Puranas are an object lesson to the whole world in the difficulties and perils of a search for power.

In the case of Hiranya, in the case of Ravana and in the case of Bali Chakravarti, we have instances of greatness, temporal magnificence and glory obscured by some one besetting sin whereby all the compositeness and the integrity of the personality are lost.

The *Ramayana* has profoundly influenced the whole of India with the result that it may be said, without fear of contradiction, that the literature of most of the regional languages is coterminus, synonymous with their renderings, their translations, their adaptations of the Ramayana story more even than any other Purana. Take, for example, the *Tulsidas*

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Ramayana. The whole of that civilization, what we call the Hindi civilization—the Hindi background of culture—is bound up with the *Tulsidas Ramayana*.

These three great poets—Valmiki, Kambar and Tulsidas—have rendered the same story. The main outlines of the story are well known and are universal in appeal and in their main incidents. But in description, in particular references, in the way in which for instance Sita's betrothal is referred to, whether Sita bent her head down or whether she slyly looked at Rama, and with regard to such matters there are differences of poetic treatment. But, generally speaking, the main story is the same.

But the descriptions of scenery, descriptions of the background and the idea of the proper regiment of life are differently conceived by these three different writers.

They are united in one aim but different in the manner of treatment.

But, nevertheless, Hindi stands by Chaturthi *Ramayana* and many other reductions and adaptations.

In Tamil the process is different. Tamil possessed long before the *Kamba Ramayanam* a very great literature, some of which has been lost. The one great tradition of the Tamil country is that there were academies and literary conferences in those ancient days.

Four or five thousand years ago, annual literary conferences were held in what was called South Mathura, which is now under the sea. There is a common tradition that a part of Lanka went under the sea. There is a Tamil tradition that the old continent of Mouriya which extended from Africa, through Madagascar, through the Indian Ocean, included India and went on to the Far East up to Borneo and Java. All that formed one big land mass which was overwhelmed by a flood and that flood is supposed to have overwhelmed South Mathura also, where the first Academy was held and in which Agastya Muni, the Vedic seer, took part.

Agastya is supposed to have colonized the South and brought about that osmosis of culture which is today the culture of South India.

Its literatures comprise a great deal of grammar, or rhetoric and what may be called Saivaite, Vaishnavite and Devi worship also.

The difference between the North and the South is this: Tamil literature is widely different in outlook from Sanskrit literature.

It is different in the sense that whereas not so much importance was paid to what may be called the ordinary arts of life there was a certain detachment, a certain looking away, a certain aloofness from the world in the main body of Sanskrit literature.

Tamil literature was not primarily concerned with asceticism as an end or as a summit of life. Most of the descriptions in Tamil literature refer to the glories of agriculture, the importance of husbandry and, of what may be called, ethical rather than spiritual principles.

But with the coming of the *Kamba Ramayana* there was a tremendous change and departure.

The *Kamba Ramayana* represents what may be called, the fusion of the Northern and Southern spirit, the

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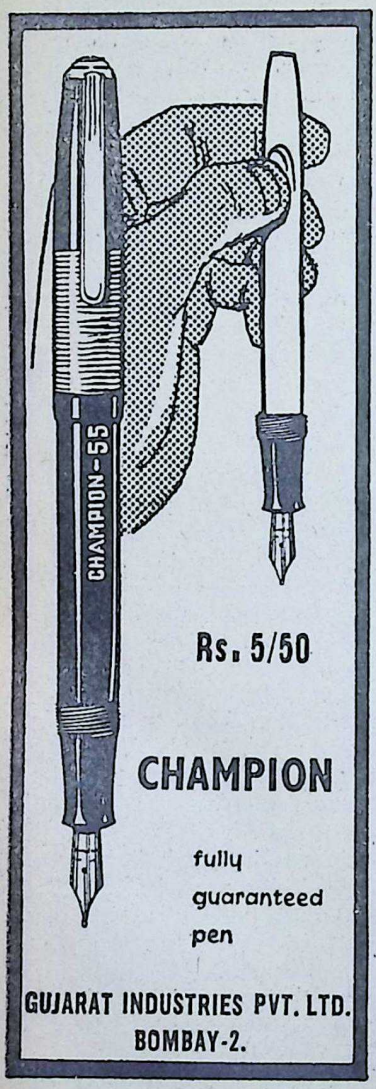

fusion of what sometimes is called the Aryan civilization and what is sometimes called the Dravidian civilization.

We are now beginning to learn that there is no reason to differentiate between the Northern and Southern civilizations. Mohenjo Daro and Harappa have opened our eyes to new vistas. It is neither the time nor the occasion to dwell on this subject. But one thing which I want to emphasize is this, viz., that the *Kamba Ramayanam* is the apotheosis of the ideal, of the possible unification of the spirit, endeavour and aspiration of every part of India with those of every other part of India.

That, to my mind, is the lesson, the main lesson, which is derived from the *Kamba Ramayanam* where the Tamil spirit, glorying in the possession of a very ancient literature, was nevertheless willing to assimilate other elements and produce a rich and composite texture, which was of the greatest value to the development of our Indian civilization.

Not only in the Tamil land but wherever you go, to the Telugu, Malayalam, Kannada or any other linguistic area, you will find that the texture of the literary life of those regions has been based upon the material furnished by the *Ramayana* and the *Mahabharata*.

The extent to which the regional languages have developed may be said to be proportionate—may be directly proportionate—to the extent to which they have imbibed the spirit of the old classics and have made them a part of their own life, assimilating

(Continued on page 84)

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Garland of Death

JAIRAMDAS DOULATRAM

WHAT was the basic characteristic of Mahatma Gandhi?

Even his unexcelled achievements in the field of truth were due to that one fundamental characteristic.

Many of us are sometimes unwilling to speak out the truth. Why?

We are unable to speak out the truth and are also reluctant to act up to our real beliefs and convictions because we are afraid either of public opinion or of some harm which, we think, would accrue to us, if we were to express or put into practice these convictions and beliefs.

Gandhiji always marched on the narrow path of truth with the aid of the staff of fearlessness. He was not afraid of what would happen to him if he spoke the truth as he saw it or acted up to it.

He cured the people of India of his times, of the canker of fear which he found was at the root of their political bondage.

Step by step he removed from the mind of the people, men and women, young and old, the fear of imprisonment, the fear of physical injury, the fear of loss of property and finally the fear of death. And so jail, lathi, confiscation, bullets—all these four weapons of the British Government were rendered ineffective because he made more and more people shed the fear of each of these instruments of physical domination.

He could successfully preach the message of fearlessness because he himself practised it almost to perfection.

He had conquered the fear not only of these governmental weapons used by man but he had been progressively shedding the fear of dangerous beasts.

He said, on one occasion, that he thought that he had conquered the fear of all other animals except the snake.

He was not satisfied with himself until he had conquered even that fear. He always practised his beliefs. He was ever ready to make experiments with truth even under the most risky conditions.

I remember very vividly an extraordinary incident which took place at Maganwadi in Wardha about twenty-five years ago.

From one of the forests a few miles away had come to Maganwadi an un-

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known villager with a basketful of very poisonous malicious looking reptiles. He had known of Gandhiji's interest in snakes. He claimed before Gandhiji that he had the power by reciting certain *mantras* to control the biting tendency of a snake and that no snake under the spell of the *mantra* would bite any one. He wanted Gandhiji to try the efficacy of his *mantras*.

The half a dozen snakes which he had brought had all their fangs intact. Gandhiji had studied a lot about snakes. The snakes the man had brought were all of well-known poisonous variety. The villager asked for permission to put one of them round his neck to prove its innocuousness.

The self-confidence of the villager was a challenge to Gandhiji's faith.

Gandhiji was sitting in our midst with a bare neck and a bare chest and in the presence of us all, the villager took out a four feet long snake and put it round Gandhiji's neck as if it were a garland of flowers.

The snake, with the icy cold touch of its skin, moved restlessly over Gandhiji's warm neck and chest and then suddenly, with its thin tongue viciously from its mouth, it turned round Gandhiji's left shoulder and began to slide down his back.

There was just a momentary flush in Gandhiji's eyes. They became even more limpid than usual. He however sat still, expectant, alert. But the tension was for a second or two.

Gandhiji then settled down as composed as before the villager came and the interrupted talk with the workers continued about some point raised by them relating to the constructive programme.

In the meantime the snake returned after a reconnaissance of Gandhiji's bare back and glided up and down over his neck and chest and then settled peacefully round his neck and there lay at rest, as if asleep!

After some minutes, the villager removed it from Gandhiji's neck.

We all, about twenty of us, who witnessed this extraordinary incident went through rapid phases of horror, fear, uncertainty and belief.

Gandhiji, on his part, went through an unusual experiment with truth, trying to kill the last little trace of fear in him!

RAMAYANA AND THE OSMOSIS OF OUR CULTURE—*Contd.*

their own elements with the elements of these epics.

It is from that point of view and as the triumphant result of a gradual, steady and continuous osmosis of culture and of thought that we should look at these epics of the *Ramayana* and the *Mahabharata*.

I am using a scientific word, osmosis, which means two liquids combining together, so that their separate existences may not be differentiated.

It is that osmosis of culture, which the *Ramayana* is bringing about along with the *Mahabharata* in the regional languages and their literatures.

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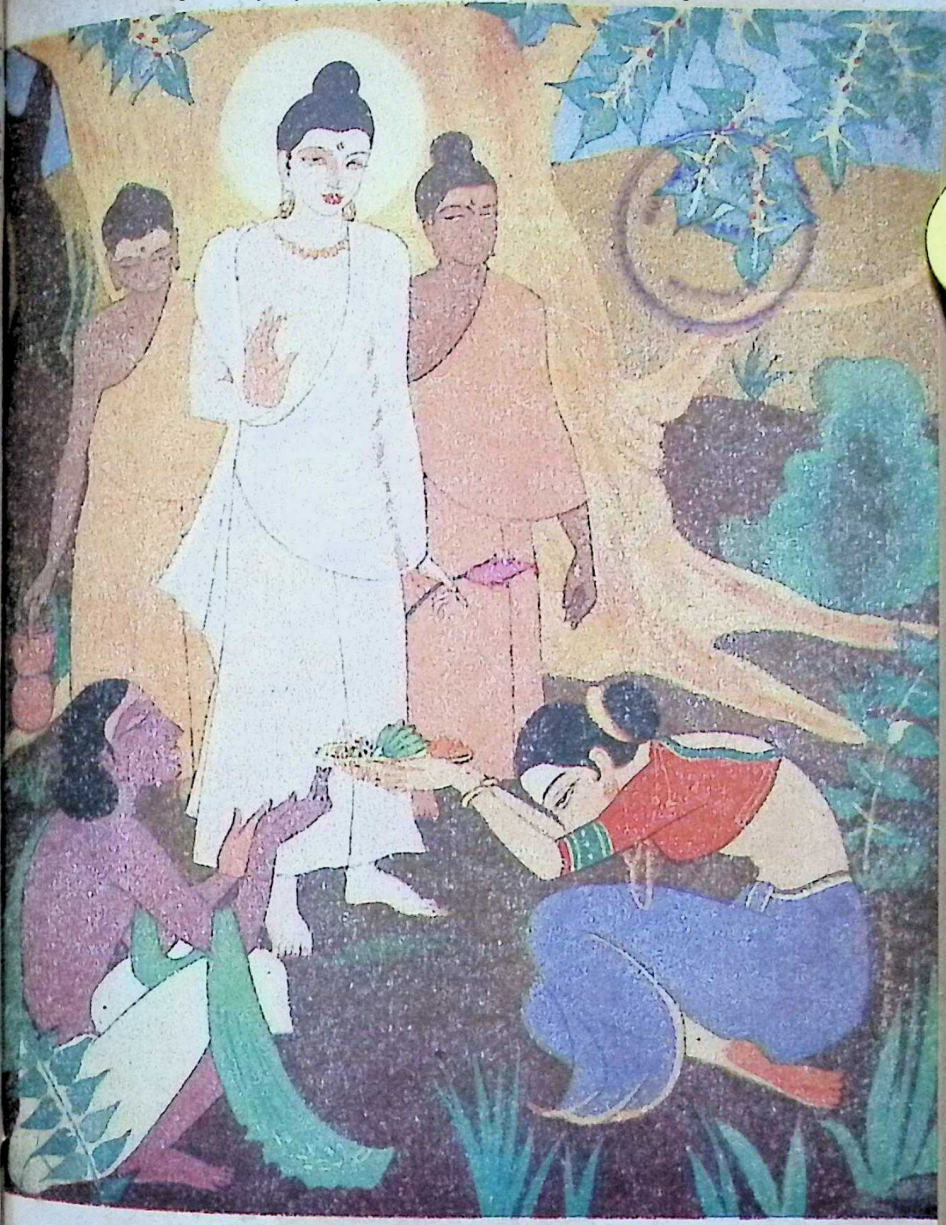

BHAGAWAN BUDDHA AND SUJATA

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Our Democratic Traditions

DR. RADHA KUMUD MOOKERJI

THE *Rigveda* which is the earliest work of mankind contains the earliest conception of democracy and gives expression to it in appropriate institutions called *sabha* and *samiti*.

It is so committed to democratic ideals that it has made of democracy a deity aptly called *samjnana* or *samajnana* to whom its last hymn (*sukta*) is addressed.

The term *samjnana* (*samajnana*) denotes the collective consciousness of the people, the National Mind to which the individual mind is to pay its homage as the source from which it derives its potency.

The hymn calls upon the people to gather in their Assembly (*sangachchhaddhvam*) and speak there in one voice (*samvadaddhvam*) in a union of minds (*sammanah*), of heart (*samachittam*), of policy (*samanamantrah*), and of hopes and aspirations (*akuti*).

Thus democracy depends upon the inner unity of its citizens, their emotional integration.

The democratic principle was at work in the different spheres of public life, political, social, and cultural.

Social life was organised in a hierarchy of institutions such as (1) *Griha* or *Kula* (2) *Grama* (3) *Vis*, the canton or clan, and (4) *Jana* or the people or *Samsad* organised into *Rashtra* or state.

In the cultural sphere, there were *Samghas* of learned men who by their discussions evolved out of popular speech (*vacham laukikam*) the refined Sanskrit "like groats through a sieve". Education was also promoted by learned conferences meeting at the courts of kings. The Upanishads tell of the philosophical congress which was convened by Janaka, King of Videha, and helped by its discussions to codify Hindu philosophy under the leadership of Rishi Yajnavalkya. Eight philosophers as exponents of different schools of thought participated in these discussions along with a woman-philosopher named Gargi.

Monarchy was the normal form of Vedic polity, but it was a limited constitutional monarchy. The theory was that Dharma or Moral Law was the real sovereign, while the King or the executive was the Danda to uphold and enforce it. Thus the autocracy of the Vedic King was limited

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by democratic checks such as his election and expulsion.

Vedic democracy also knew of the vote of the majority, for which the term used is *narishta* which Sayana explains as " inviolable as the voice of the many" (*bahavah sambhuya yadi ekam vakyam vadeyuh tat hi na paraih atilanghyam*).

The Vedic democratic tradition governed the entire growth of Indian polity through the ages. It was based on decentralisation and local autonomy. It believed in the self-government of the group. Scope was given to the natural associations and groupings of people in autonomous corporations providing for exercises in self-government which was necessary to revive the decaying social tissues. These corporations were formed in the following ascending order, viz., (1) *Kula* (clan or family), (2) *Jati* (caste), (3) *Sreni* (guild of followers of the same crafts), (4) *Puga* (a larger body bringing together different castes and crafts,—the village community), and (5) *Janapada* (the entire region or State).

Each of the groups had its own laws within its sphere, which the king had to respect. Thus monarchy had to reconcile itself to a subterranean democracy operating in different strata and stages of self-government down to the village.

Side by side with the monarchy thus limited by popular rule, there also developed the regular republican type of polity of which glimpses are given in different literary texts, Brahminical, Buddhist, and Jain.

Panini found in the working republics of his time terms to illustrate his grammatical rules. He finds the terms *nikaya, gana,* and *sangha* applied to different public bodies of his time. The *nikaya* was a religious association which was worked as a democracy and did not recognise inequality of status, high or low (*uttara—adhara*), among its members. In religion all are equal.

Gana and *Sangha* were the usual terms for a republic.

Gana was so called because its sovereignty vested in the many (*ganadhinah*) as contrasted with kingship or government by one (*eka-raja = ekadhinah*) (*Katyayana,* IV. 1, 168). Further, the *gana* was ruled by a special governing caste of Kshatriyas known as Rajanyas (*Panini,* VI. 2, 34). It had to observe quorum as indicated in the term *ganatita* (V. 2, 52) explained as *ganasya pooranam,* implying the whip of an Assembly. As regards the term *sangha,* it was applied to both individual republics and their unions. Among individual republics are mentioned the Kshudraka, Malava and Yandheya *sanghas.* As examples of republican federations are mentioned the Andhaka-Vrishni *sangha,* or the Trigarta *sangha* which was a league of six republics (V. 3, 114, 116).

The *sangha* government was based upon the party-system. A party was called a *varga* and named after its leader, like a Vasudeva-*varga* or an Arjuna-*varga* (IV. 3, 64). There was a rivalry for power between the parties by opposition (*Kandva,* VI. 2, 34) or by competition (*vyutkramana* VIII. 1, 157). Some *sanghas* were military classes called *ayudha-jivi sanghas* who lived by the profession of arms

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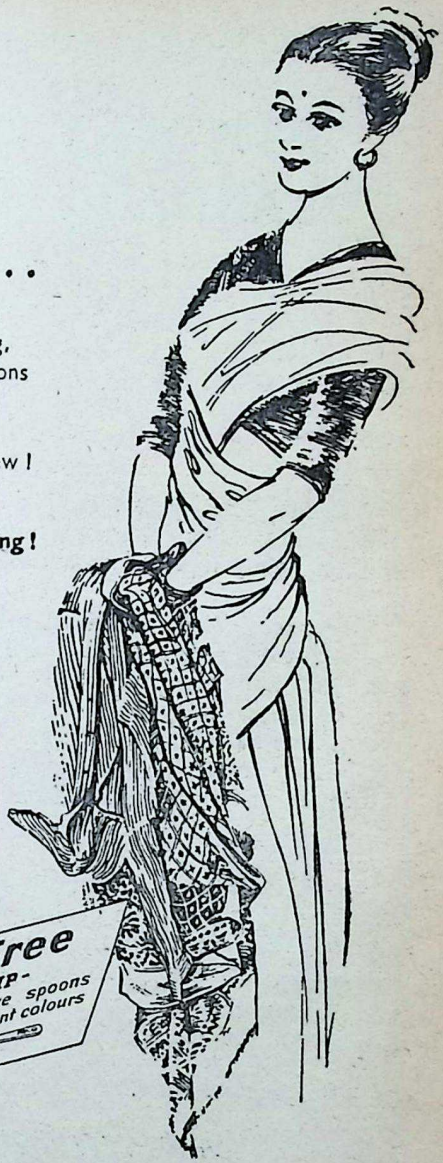

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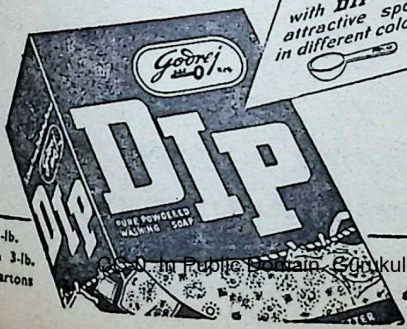

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(IV. 2, 45, V. 3, 117) and were mostly in the Punjab or Vahika country.

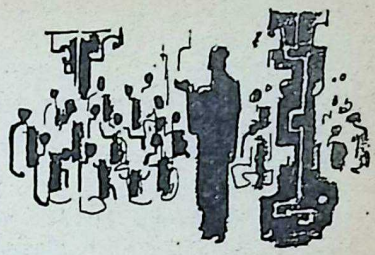
The Executive of a Federation was composed of Rajanya leader of each constituent republic, such as Akrura and Vasudeva, attending its meetings with their rival *vargas*.

The *sangha* transacted its business by the *chhanda* or vote of its members (IV. 4, 93). Panini calls the spirit of loyalty to the State, Bhakti (IV. 3, 100). Thus the term *angaka* denotes the citizen of *Anga* (*Angah janapada bhaktirasya*).

The *Mahabharata* is also acquainted with republics called *samghata-gana*. Republican unions are also called *sanghas*. The *Mahabharata* (XII. 81) mentions the five republican peoples, Andhakas, Vrishnis, Yadavas, Kukuras, and Bhojas as forming themselves into a *sangha* or federation under Krishna as the *sangha-mukhya* or federal president. Each constituent republic had its own leader called Isvara. Thus the Bhojas including Baladeva had Akrura as their leader. The party-system was vigorously at work.

There was a keen struggle for power among the party-leaders dominated by Krishna, with his loyal following of such powerful personalities as Ahuka, Akrura, Gada, Pradyumna, and Samkarshana—Baladeva; while the leader of opposition to him was Babhru—Ugrasena (XII. 81, 3040). The *Mahabharata* refers to the *gana* being governed by its council of leaders called *gana-mukhyas*.

The Jain and Buddhist texts refer to regular republics of those days. There was a large republican confederation called Vajji (Vrijji) made up of nine



Mallakis, nine Lichchhavis, and 18 Ganarajyas of the region of Kasi-Kosala (*ashtadasa vi ganarayano*). The death of Mahavira was the occasion of a federal funeral illumination arranged by these 36 republics in honour of " the Light of Intelligence that was gone". (*Bhagavati Sutra*, 300). The leader of this confederation was the Lichchhavi Chief, Chetaka, who was Mahavira's uncle.

The Lichchhavis were governed by a Council of 7707 Rajas who were the chiefs of its principal families known as *Raja-Kulas* (cf. *Vesali nagare ganaraja kulanam abhisheka-mangala-pokkharim—Jataka*). The republican executive was one of eight *kulas* (*ashta-kulas*) in charge of justice, and nine in charge of foreign affairs. The part that was played by these Rajas in the republics is probably indicated by the term *rajasabdopajivinah* used by Kautilya (XI. I) for these *sanghas* i.e. those that functioned as their Rajas or Governors. *Kautilya* (XI, I) states that in Kamboja and Surashtra there were *srenis* or corporations of Kshatriyas and other castes, who lived by economic or military pursuits (*varta sastropa jivinah*), while the communities like the Lichchhavika, Vrijika, Mallaka, and others earned their living as Rajas or admi-

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nistrators. They were like the aristocracies of Aristotle.

The Lichchhavis had to face the hostility of emperor Ajatasatru who crushed the republic by weakening its unity and superior military force.

The Sakya republic is famous for giving to the world the Buddha who was thus a born democrat. It consisted of 80,000 families, and had its Parliament or *parishad* of 500 members under a president called Raja. Its new building was inaugurated by the Buddha by his discourses (*Majjhima*, 1. 353f.).

The Malla state of Pava, also a *sangha-rajya* (*Majjhima* I. 231) had its new Parliament House called *Ulbhataka* formally opened by the Buddha (*Samgiti-Sukta*). It gave to Buddhism some of its greatest characters like Ananda and Aniruddha.

Among other republics mentioned in the texts are: (1) The Nayas or Jnatrikas of Vaisali who gave to the world the great Mahavira whose father was their chief; (2) The Koliyas, (3) The Moriyas of Pipphalivana; and (4) The Videhas of Mithila.

Alexander's invasion of the Punjab during 327-325 B.C. was resisted heroically by its republican communities lying on its way. Firstly, there were the Aspasioi (Asvayana of *Panini*, IV, 1. 110), Assakenoi (Asvakayana of *Panini*, IV. 1, 99) and Astakenoi (Hastinayana of *Panini* near the confluence of the Swat with the Kabul, with their capital at Pushkalavati), who fought the foe to a man. A repeated resistance was offered to him by the eastern Asvakayanas led by their Queen Cleophis (Kripa?) and their women (*Panini*, IV. 285).

There was another centre of this republican resistance of the fortress of Aornos (Varana of *Panini*, IV. 282). Next, resistance came from the Glaussai (Sans. Glauchukayanaka), the Adraistoi (Adhrishtas), and the Kathaoi (Kathas). Opposition was also organised by a confederacy of republican peoples led by the Malloi (Malavas) and the Oxydrakai (Kshudrakas). They had a city of Brahmanas who left the pen for the sword and died fighting for freedom.

Other resisting republican peoples were the Sevis (Sibae). Abastanes (Ambashthas of *Panini*, IV. I, 74), the Xathri (Kshatriyas), the Ossadioi (Vasati of *Panini*, IV. 2, 53) and the Sogdi (Sudras).

Thus the democratic tradition was continuing strong through the ages. The Pali texts throw light upon the practices and procedures which kept it up, and anticipated their modern equivalents.

For instance, the *sangha* or Assembly had its speaker called *Vinayadhara*, whip, *Ganapuraka*, Resolution *Jnapti*, vote *chhanda*, and decision by vote of the majority, *Bhuyasika Kriya*. An incomplete assembly (*Sangha*) lacking quorum was called *vyagra*, while the complete body was called *samagra*. The Act (*vaggakamma*) of an incomplete chapter of Bhikkhus was considered invalid (*akammam*) and should not be transacted (*na-karaniyam*).

Notice (*jnapti*) had first to be given of the resolution to be moved (*sthapanam*). It was duly announced

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(*anussavanam*) and passed by three repeated readings cf. *Puri karmaiva chahi kammam karoti tritiyamapi etad artham vadami* as a *Jnapti*—*Chaturthakarma*. Silence at each reading was taken as the *Sangha's* consent (*Kshamati Sankhasya-tasmat tushnim-evam etam dharayamiti*).

But a resolution also gave rise to debate, dispute (*vivada*), quarrel (*kalaha*) and even violence (*bhandana*) and "pointless" (*anagra*) speeches.

To avoid a split in the *sangha* (*Sangha-bheda*), a committee of the leaders of each contesting group was set up to reach unanimous decision which was then binding on the general parent body.

But if it was not possible, then, as a last resort, recourse was taken to voting and decision by vote of the majority (*jabhuiya sikena*).

Thus unanimity was the objective to be achieved by all means by solving the differences of minority and majority through the sub-committee of arbitrators aptly called the *Udvakika Sabha*, "the committee to carry over to a decision."

Vote was called *Chhanda* as used by Panini. It had to be taken by a polling officer who should be above prejudice, malice (*dosha*), folly (*moha*), and fear (*bhaya*) and appointed by a special resolution of the *Sangha*.

Voting was by tickets (*salaka*) consisting of slips of wood of different colours to represent different opinions. Each member was to choose a ticket of the colour corresponding to his views and to keep it a secret. The polling officer was called *Salaka-grahapaka*.

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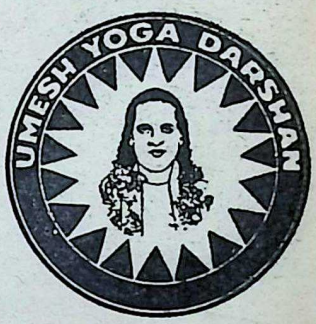

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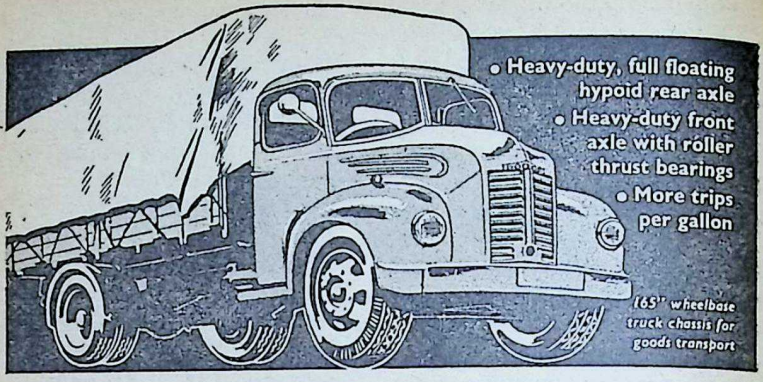

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. . . In recent years America has awakened to many of the truly fabulous wonders of ancient and modern India . . .

America's Interest in INDIA

ELLSWORTH BUNKER

[U. S. Ambassador to India]

TO me one of the most gratifying aspects of America's cultural and spiritual development during the last forty years has been her increasing awareness of cultures outside the Western European civilisations in which the United States had its birth.

In a very natural and understandable way, during our colonial days and in the first century of national growth our energies and attention were centered on the absorbing task of building a new nation in the wilderness.

Our intellectual and spiritual ties were primarily with Europe; Africa and Asia were, for the most part, never-never lands of fable and fantasy.

It is true, and we are proud to record the fact that exceptional and distinguished American men of letters during the last century—Emerson, Thoreau, Whitman—were deeply influenced by Eastern and specifically Indian philosophies. Certain religious movements grew in the United States, such as Theosophy, which had their origin in India.

In the academic field, Sanskrit and the Hindu classics were not neglected in our older universities. Both Yale and Harvard pioneered in such studies and could boast of outstanding Sanskrit scholars and teachers like William D. Whitney and Charles R. Lanman. American scholarship in ancient Indian lore is epitomized in the *Harvard Oriental Series,* which was initiated in 1891 and shines to this day as a beacon of careful research.

But in general, America's genuine knowledge of and interest in India was restricted during the nineteenth century. Mark Twain, one of our distinguished and most American novelists, visited India in 1895 and wrote interesting notes on his trip in *Following the Equator.* But, aside from

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a few trenchant observations on the essence of Hindu life, even he was chiefly involved in cliches about maharajas and their splendour, the idiosyncracies of bearers, and so forth.

In recent years America has matured and awakened sensitively to many of the truly fabulous wonders of ancient and modern India. In press reports of recent weeks I gather, at random and for example, such items as the following:

The Washington *Post* reviews favourably three recent serious books about India, including a new and specially edited edition of Nehru's *Glimpses of World History*.

Indrani Rahman will visit the United States, by invitation, to dance at the Chicago International Fair and at other festivals, showing ancient Indian dance styles.

Dr. Shanta Rao of India's Cancer Institute in Bombay reveals important medical findings at the annual meeting of the American Medical Association.

The State Department releases diplomatic papers shedding light on America's consistent support for the cause of Indian self-rule and independence.

Alan Hovhaness, well-known American composer, acknowledges his debt to the inspiration of Eastern music, and especially to Indian *ragas*. One of his latest works, based on an Indian theme, wins enthusiastic applause in Japan.

American universities announce new courses in Telugu, Hindi, Urdu and other Indian languages, the work being supported by special Federal funds.

Considered separately, such news notes garnered from a routine month's sheaf might seem only to indicate the miscellaneous nature of modern American intellectual curiosity. But taken as representative of certain well-defined trends in American cultural life, they are sign-posts that show a broad highway of growing American interest in the realities of Indian life and culture. May I attempt to summarize in general some of the main elements of that interest.

Indian studies in American institutions of higher learning have been growing by leaps and bounds. When I was a young man in college only a very few universities offered course work about India, and that was mostly linguistic. Today, however, there are at least a dozen American universities which give the opportunity for serious study of India from many aspects. Among the better known are the Universities of Pennsylvania, California, Chicago, Wisconsin, Harvard and Yale. At California, for example, the graduate student may concentrate his studies on India through lectures and seminars concerning the languages, anthropology, art, history, geography, and social problems of India.

There, as at certain other universities, he will find exceptional library facilities and a distinguished group of specialized scholars. The University of California, by the way, possesses a particularly notable collection of books by and about Gandhi.

The amount of serious and diversified research about India which is being carried on by American scholars has also grown greatly during the last twenty years. I recently looked over the programme of the annual meeting of the Association for Asian

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Studies and found that papers were presented on "The Social Novel in Bengali Literature", "Pressures and Responses in Rural India", and a number of other Indian topics. Much of this research is based on solid field studies, and every year a considerable number of American scholars with Fulbright grants come to India to study this or that aspect of the incredibly varied reality of this country.

I might add that this accelerated scholarly interest in India is a manifestation of a generally intensified concern in the American academic world with foreign civilizations, and what I have said with regard to India, could also be said about the Far East, the Arab countries, Africa and Latin America.

Outside the groves of Academe, Americans are also learning to appreciate the wonders of India. In various parts of the U.S.A. museums and art galleries have important collections of Indian art. Among the more remarkable are the Boston Museum of Fine Arts, the Philadelphia Museum of Art (which includes a beautiful reconstruction of a South Indian temple), and the Nelson Gallery of Art in Kansas City.

Now, these museums are a good deal more than repositories frequented by a handful of connoisseurs. Through guided tours, attractively-displayed exhibits, lectures, and publications, the American museum becomes a kind of educational institution gladly visited by thousands of citizens.

Indian music, so strange to Western ears, is also becoming known to select groups in the United States. Ali

Akbar Khan, Chattur Lal, and Ravi Shankar and other well-known Indian musicians have all given performances in the United States, and a respectable number of records of Indian music are available to American fans of exotic music. The great American violinist, Yehudi Menuhin, says of Indian music, "To our composers I think the intense sensitivity of the Indians to rhythm, the freedom of their melodic patterns, might provide new resources." In addition to Hovhaness whom I mentioned above, Henry Cowell, an eminent composer, has used Indian motifs in his symphonic compositions; one of them is called the "Madras Symphony" and was given its premier performance last year by an American Orchestra in the Tamil Capital.

In the realm of film art Satyajit Ray's moving trilogy, beginning with "Pather Panchali", has been appreciatively seen by thousands of Americans, and reviewers, almost to a man, acclaimed the delicate art of these Indian films. "Pather Panchali", indeed, had one of the longest runs of any film of its type ever exhibited in the United States.

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I could multiply such instances of American appreciation of Indian artistic achievement many times, citing the dance, drama, modern fiction, and folk crafts. But this may be sufficient to indicate the trend in America.

Modern India is not, however, simply colourful and exotic art to American today. In our press, radio and public forums Americans are also vitally interested in independent India's breathtaking economic and social revolution, and her position in international affairs. Whenever I return to the U.S.A. on leave I am besieged by groups who want me to talk with them about the progress of India's Five-Year Plans and other contemporary problems. Our interest in the development of India's economy has taken, as you know, many concrete forms which we hope will bear fruit in a stronger India and in increased mutual understanding.

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Pageant of Great Lives—8

Dadabhai Naoroji

Dadabhai Naoroji

By Prof. A. R. WADIA

THERE is an interesting legend about the advent of the Parsis into India. More than twelve centuries ago a small, but sturdy and well-armed, band of Iranian refugees landed on the shores of Sanjan, ruled by a Hindu chieftain, Jadav Rana by name. He was not inclined to permit them to settle in his little kingdom, but he was too polite to give a direct refusal, and so sent to the refugees a cup of milk filled to the brim to signify that there was no room for any more people in that little kingdom. The leader of the refugees was a wise man and he returned the cup with sugar added to it, signifying that just as sugar melts in milk the refugees too will mix with the people and live like brothers. Jadav Rana was impressed and the Parsis found a new home where they could practise their religion free from the fear of any Muslim persecution. In the course of twelve

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hundred years they have forgotten the Persian language, married Hindu wives and adopted many Hindu customs, but they have tenaciously kept their old Zoroastrian faith, and above all lived as true loyal Indians. If any proof of this fundamental loyalty to the country of their adoption is wanted, it is abundantly supplied by the life of Dadabhai Naoroji, one of the earliest Indians to learn English, the first Indian to start a business firm in London, the first Indian to be elected a member of the House of Commons as a member for India par excellence, one of the founders and three times President of the Indian National Congress. Above all he will live in history as the Indian who first demanded Swaraj as the birthright of Indians and was the political *guru* of Pherozeshah Mehta and Ranade and Gokhale and even of the greatest Indian of our times, Mahatma Gandhi.

Navsari, a beloved city of the Parsis, had the honour of having been the birthplace of Dadabhai Naoroji. He was born on September 4, 1825, in a poor Parsi family, but with a distinguished lineage. His ancestor, Zarthost Mebed, was the first Parsi priest to come to Navsari, which has since then come to be the main home of Parsi priests. He also can claim descent from Chandji Kamdin, whose perfumes caught the fancy of Nur Jehan in far off Delhi. Verily that fragrance ran in the life of Dadabhai, who became the beloved Dada of millions of Indians. He had the misfortune to lose his father at the early age of four, but he had the good fortune of having a mother, uneducated but devoted, bold and far-sighted. She must have been far-sighted indeed when she sent her son to a school where he could learn English and thus was enabled to imbibe the virile culture of the West and he could rouse his countrymen from the lethargy of centuries. Consistently with the prevailing custom of infant marriage he was married to a young girl of eight, when he himself was only eleven. She did not develop well enough to be worthy of him, but he remained a loyal and loving husband. When his mother realised her mistake and advised him to take a second wife, as was permissible in those days, he refused and taunted his mother by asking whether she would have advised his wife to marry a second husband if he was not all right. With all his love for his mother he did not fail in his love for his wife. In the midst of his heavy duties he rejoiced in the correspondence of his children and grandchildren. When he lost his only son, he bravely bore the blow and found consolation in the words of another great Indian, Behramji Malabari: "Remember, all India is your son".

Dadabhai was a fair, handsome boy, who instinctively won the affection of all he came into contact with. He was quick at learning. He mastered English and Mathematics and when his schooling was finished he was appointed Assistant Master, then Assistant Professor, and finally Professor of Mathematics. He came to be known thereafter as Professor Dadabhai and he was most proud of this designation. It was a real tribute to his abilities that Sir Erskine Perry, a former Chief

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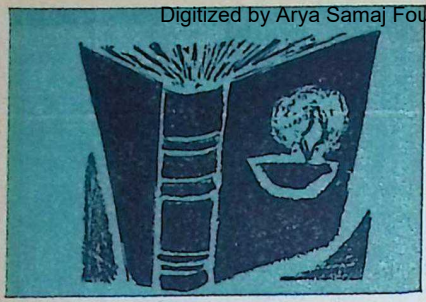

Justice of Bombay, offered to bear half the cost of sending him to England to qualify as a barrister.

Educated himself he was most anxious to pass on the benefit of his learning to others. It was comparatively easy to have boys sent to schools, but he was most anxious that girls should have the benefit of education too. It was a tremendous achievement that a band of volunteers succeeded in two months to get as many as 44 pupils for four Parsi schools and 24 for three Hindu schools. He was instrumental in founding *Gyan Prasarak Mandli* for the spread of knowledge among Marathi and Gujarati speaking people. Zoroastrianism in its Indian habitat had lost a good deal of its purity and Dadabhai sought to reform it by founding the *Mazdayasnan Sabha* and later founded *Rast Goftar*, a weekly journal to keep alive the spirit of reform. This phase of Dadabhai's activities is apt to be forgotten in the blaze of his later political triumphs, but it is worth recording as he was instrumental in preparing the ground for a radical reform in the social customs of the Parsis. The Parsi Marriage and Divorce Act was one of the earliest pieces of social legislation which has ultimately affected all Indian communities. It abolished polygamy and tightened the law of divorce. The Parsi Succession Act was another piece of legislative action, which would not have been possible without the pioneering activities of Dadabhai and his early fellow reformers. That Dadabhai was not a radical reformer was brought out years later when he cautioned his daughter against cycling lest she offend public sentiments.

Though the idea of his being sent to England for higher education had not fructified, his stars took him to England. From education to business is not a normal evolution, but Dadabhai's intelligence and integrity brought him the offer of a partnership in the firm of Camas to be opened in London. It was in 1855, when Dadabhai was barely thirty, and he went to England which became his home for nearly half of his long life of over ninety. This change in his career certainly brought him more money, but his high principles made him an odd business man and he could not pull on with his partners. He was not prepared to make any money out of the firm's dealings in wine, spirits and opium. He willingly gave up his share and ultimately the partnership came to an end. But his native genius made him a good business man and he started his own firm in his own name. If he did not become a multimillionaire, he made enough to live in comfort. He could buy his books and live in "a sea of blue books" and could even help worthy causes, not to mention helping impecunious Indian students.

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His stay in England helped him to develop into a sturdy Indian patriot, waging a brave fight against what he called the un-British Rule of England in India. He had learned so much from England and the English that he could never get over his intense admiration for England and his abiding faith in the British sense of justice. Once he said: "The Englishman is incapable of despotism. He might, and often did, carry things with a high hand, but the instinct and love of liberty, the constitutionalism which is born with and ingrained in him, made him at the time of trial recoil from being stigmatised a despot". He believed in the conscience of the British people. But this very admiration made him cry out against the injustice of the British rule in India and he was not sparing in his language.

"England has in reality been the most disastrous and destructive foreign invader of India". With an advancing sense of frustration he even went to the length of saying: "the British Government, with great ingenuity and scientific precision, was killing millions by famines and plagues and starving scores of millions.....The Anglo-Indians or the British were like clever surgeons, who, with the sharpest scalpels, cut to the very heart, and drew every drop of blood without leaving a scar". Not even Tilak could have used harsher language. But long years of stay in England and the whole-hearted devotion and love of English friends had engendered in him an innate admiration for English character and an abiding sense of appreciation of the British sense of justice. He knew the psychology of the English. In a letter to an Indian leader he wrote: "Keep up the spirit of the people—do not be cowed down. That's the only way to deal with Englishmen". That explains why even at the age of eighty-one when he was called upon to preside over the Indian National Congress, as he was the only one to close the widening breach between the left and right wings of the Congress, he did not hesitate to say: "Our faith and our future are in our own hands. If we are true to ourselves and to our country and make all the necessary sacrifices for our elevation and amelioration, I for one have not the shadow of a doubt that in dealing with such justice-loving, fair-minded people as the British, we may rest fully assured that we shall not work in vain".

> Let us always remember that we are all children of our mother country. Indeed, I have never worked in any other spirit than that I am an Indian, and owe duty to my country and all my countrymen. Whether I am a Hindu, a Mohammaden, a Parsi, a Christian, or of any other creed, I am above all an Indian. Our country is India; our nationality is Indian.
>
> —Dadabhai Naoroji.

That this faith was ultimately justified forty years later in spite of intervening repressions is a tribute to Dadabhai's capacity of taking an objective

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view of things and not allowing his emotions to run away with his head.

Many-sided as were Dadabhai's achievements, they have all been overshadowed by his political career. As far back as 1866 with the help of a few but staunch English friends of India he founded the East India Association. It offered a platform for all interested in India to meet and discuss her problems. He was a vociferous reader of not merely books but also of government publications, especially government reports and blue books. The result of his vast erudition was that he blossommed forth as the first serious student of Indian economics and this was abundantly proved by his famous classic *Poverty and Un-British Rule in India*. The title is significant, for the growing poverty of India was the one thing to be noted on the debit side of British rule, while the use of the word *Un-British* expressed the conflict within Dadabhai's soul between his faith in the British and the his stark realisation of the poverty of India being due to British rule. He saw the need to "agitate, agitate, agitate". He finally began to feel that if only he could get elected to the House of Commons he could voice the grievances of India with great vigour. It was only in England that a member of a subject nation could stand for election against a son of the soil. His first candidature proved a failure, but it afforded valuable experience. Two years later he stood from Central Finsbury as a Liberal and won against heavy odds by just three votes. It was a great victory and it was partly due to a stupid indiscretion on the part of the Conservative Prime Minister, Lord Salisbury, who allowed himself the liberty of speaking of Dadabhai as a "black man", when in actual fact he was as fair as a European. His election to the House of Commons sent a thrill of joy through the length and breadth of India and Dadabhai's name became a household word and his picture adorned the walls of Indian houses all over India.

During his brief parliamentary career he succeeded in having his resolution on the simultaneous examinations to be held in England and in India passed, though nothing came out of it for years. He also succeeded in having a Royal Commission appointed to inquire into the civil and military expenditure incurred by the Government of India. He himself had the honour to be a member of it.

In his long life he had opportunities of showing his administrative abilities as a member of the Bombay Municipality and later as a Dewan of Baroda. The last was a thankless job, for he had to serve an insincere Maharaja in Mulharrao Gaekwar, who had to be deposed by the British for his misrule.

Dadabhai had the sagacity to appreciate the worth of Labour in gaining India's freedom even at a time when the very idea of a Labour Party was hardly conceivable. His friendship with Hyndman, a socialist, had its value. It will remain a fact of history that it was the Labour Government of Clement Attlee that gave freedom to India and justified the faith of Dadabhai and other political leaders in India that after all England would deliver the goods as desired.

Politicians can be admired and politicians can be respected and politicians

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Once a Jeweller brought two beautiful diamonds to Akbar's court. When asked about the price, he replied cryptically. "and select correctly, evaluate properly pay the Right price." The diamonds looked so similar that many failed to value correctly. Then came Birbal's turn. During his scrutiny a fly alighted on one of the diamonds Birbal smiled and placed both the diamonds in water. The diamond that attracted the fly soon melted away as it was a sugar candy crystal. Then Birbal said. "Put to test and judge by the result.'

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can be loved. But there are few politicians who can be admired and respected and also loved. Dadabhai was one of these rare politicians. He had only one peer in the rank of Indian politicians and that was Mahatma Gandhi. A certain saintliness marked both of them and nothing endears a man to Indians so much as lofty character. If Gandhiji was Bapu to countless admirers, Dadabhai was Dada not only to the rank and file all over India but even to Gandhiji. Such lives constitute the cream of humanity and India may well be proud that even in the days of her political degradation she could produce so noble and lofty a soul as Dadabhai Naoroji.

To me India is in very truth the Holy Land, the land whose great philosophy has been the source of all the philosophies of the Western world, the land whose great religion has been the origin of all religions, the mother of spirituality, the cradle of civilization . . . I would win your thoughts (to) India unfallen, India as she was in her past, as she shall be in her future—mother once more in days to come, as in the days behind us, of art and of knowledge, mother of spiritual life and of true religion.

—Annie Besant.

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YET FAR AWAY

R. R. DIWAKAR

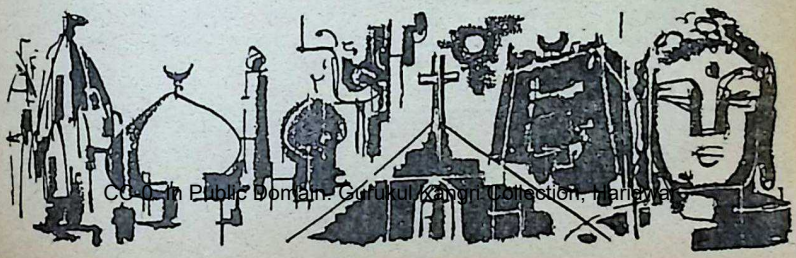
PEACE, peace, peace is the one cry that we hear today from every corner of the globe. The leaders of humanity are busy devising formulas and means for establishing 'peace'. It is obvious that this hunger for peace is the outcome of the conditions of war—cold or hot—which are prevailing everywhere. Fear of war, of disturbances, of destruction and death, of insecurity, of danger to humanity and its progress face us all round.

Peace is that condition of the mind and of human society where the above-mentioned obstacles to progress, hurdles in the way of the onward march of man, do not exist. At best, therefore, it is a negative condition; but it is a condition which makes it possible for positive efforts to be made to achieve the higher aims and objects of life.

Almost every religion and philosophy preaches peace as the first step and a necessary condition for normal life as well as for spiritual uplift and higher pursuits. But 'peace' is not the end of life. Amen, Ameen, Islam, Shanti, all mean peace and peace is the basic prerequisite for any constructive effort in any direction of progress.

The ancient Rishis of the Upanishads began their prayers with 'Shanti' and ended the same with the same call for 'peace'. But it was neither their ultimate aspiration nor their highest goal nor the final attainment. They have clearly declared their aspirations in unmistakable terms. And perhaps those are the aspirations of every human being and of all humanity. They invoked the Supreme Spirit saying, 'Lead us from the false and the ephemeral to the Truth and the Ever-existing, from darkness and ignorance to Light and Knowledge, from death and destruction to Immortality and Eternal Life.'

Unceasing endeavour in the pursuit of these inborn aspirations is the most remarkable and unique characteristic of the human psyche. If this ceaseless endeavour to attain perfection were not the aim and peace were the



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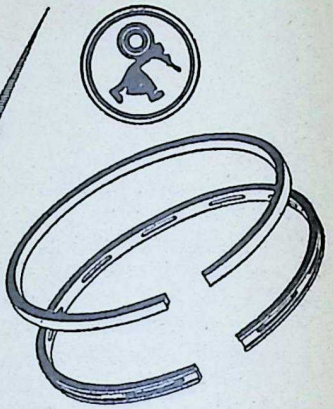

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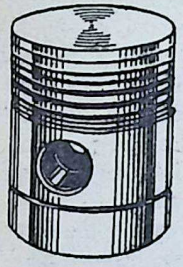

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highest objective, they would well have described the Supreme Spirit or Reality as Sat-Chit-Shanti (Existence-Consciousness-Peace). But instead, Rishis have said that Sat-Chit-Anand (Existence-Consciousness-Delight or Joy) are the characteristics of what may be conceived as the highest Reality. Eternal and Joyous Super-consciousness has been declared to be the distinguishing characteristic of the Eternal Reality by the ancient Rishis.

Thus while 'peace' is the condition necessary for all kinds of endeavour for the attainments envisaged in the triple aspiration of the Upanishadic Rishis, Sat-chit-Anand is the mark of the Supreme Reality.

But is Anand (Joy-Delight), of course infinite and uncaused Anand, the last term of the highest existence? Is the ecstasy born of communion with the highest Reality (Sat-Chit-Anand) the final end of the endeavour of the self-conscious human being? Or is there something beyond?

One may hazard that ceaseless creative activity, born of ecstatic delight or of the joy of communion with the Supreme may be the last term of the highest human consciousness. The word 'activity' may not suit that kind of action or movement. It may better be called Leela or Sport. It may, for purposes of our understanding such Leela, be likened to the uncaused natural smile on the lips of the healthy child or the spontaneous play in which it indulges.

Such activity or sport is neither the cause of delight nor is it indulged in for the purpose of getting joy out of it. Rather it flows out of the Divine Delight which fills the heart to the brim and spills itself in the form of creative, spontaneous, and sportful activity.

All creation, the ever-evolving and eternally fresh cosmos is the sport of the Supreme Spirit, of the One Reality, of the One Law that pervades and permeates every moment of time and every point of space.

We human beings are the Children of that Reality, variously called the Spirit, the Oversoul, the Supreme Consciousness, the Truth, the God, and the Law. We are privileged to probe into the mystery of existence, and what is more, to pry and get at the secret of our own self. Still further, we can hold communion with our Mother and enjoy the ecstatic union and unitive life with Her and take part in Her eternal play of existence.

But we seem to be yet far away from this consummation. However, we have to begin to ascend from wherever we are; the journey might be difficult and the path far from easy. The pilgrim, however, cannot retreat or rest and must proceed in the faith and the hope that his Destiny is assured.

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WHO SHALL GUARD THE GUARDIANS?

PITIRIM A. SOROKIN
& WALTER A. LUNDEN

WHO shall guard the guardians?

This age-old question has momentous significance in our time.

Recent scientific discoveries have given us the nuclear and bacteriological means to exterminate the human race, civilization, and life itself on this planet.

For the past few years these weapons have been manufactured on a gigantic scale by the governments of the United States, Soviet Russia, Great Britain and France.

At the present time, the number of these stockpiled weapons (and of the planes and missiles capable of carrying them) is sufficient to bring about the aforementioned calamity.

And to compound calamity, other governments are now hastening to join this unholy armaments race!

The danger in this situation is intensified by the fact that this immense fund of deadly power is monopolistically controlled by a mere handful of governmental rulers, assisted by a few leaders of science and technology and the captains of industry and finance.

In toto, the number of these guardians of the forces of death and destruction hardly exceeds a few hundred, and in the event of a tense international situation, the use or misuse of these forces is actually decided upon by a few dozens of these guardians.

Thus today, the power which they hold is infinitely greater and more absolute than that of any of the monarchs, dictators, or military conquerors of the past.

Certain measures of governments,

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reinforced by the vast propaganda machinery at the disposal of the rulers, make it possible for these guardians to unleash this power with little difficulty, desolating cities and villages, poisoning the sources of our food and drink, killing hundreds of millions of people, mutilating unborn future generations, and even rendering this planet uninhabitable for most species of animals and plants. By comparison, the power of the absolute autocrats of the past was negligible, for they could destroy only a fraction of humanity.

Under the present circumstances, should such a holocaust occur, life itself on this planet would hang in balance.

Thus, the question, *Quis custodiet ipsos custodes* (Who shall guard the guardians?) acquires a truly fateful importance.

Can we be certain that the contemporary guardians of deadly power will never release it for the enforcement of their internal and international policies?

Can we be sure that they have the necessary wisdom, moral responsibility, and mere common sense to abstain from starting what would prove to be the greatest catastrophe in human history?

Do we have any real, foolproof guarantee against such madness in contemporary rulers?

Despite a natural wish to answer these questions affirmatively, no cheerful answers are possible.

From 600 B.C. to A.D. 1960, during some twenty-five centuries of their guardianship, the incidence of war occurred, on an average, every two to four years, while the incidence of an important internal disturbance was about every five to seventeen years in the history of Greece, the Roman Empire, and eleven European and American nations.

This is a poor record of these rulers as peacemakers and builders of internal order; and it is a very good record of these guardians as warmongers and disturbers of internal stability of their nations.

If such ruling groups have not been able to establish a lasting international and internal peace throughout man's past history, there is no reason to believe they can do so now.

The social and moral "spectrum" of the existing governments and of socio-cultural conditions is sinister rather than reassuring.

Most of the existing governments are totalitarian, autocratic, and dictatorial.

The United Nations does not and cannot materially improve this situation because its delegates are but the spokesmen of the existing governments.

Still more important is the fact that the great governments now possess nuclear arms and energy, the monopolistic control of which makes them uniquely powerful. Since power tends to corrupt, the contemporary "nuclear" governments can hardly avoid this corruption.

The demoralizing effect of the gigantic power they hold is reinforced by the factors of interminable cold wars, local hot wars, and by the various emergencies of our times, such as famine, depression, revolts, epidemics, floods, droughts, earthquakes, etc., that indefatigably sweep over tired

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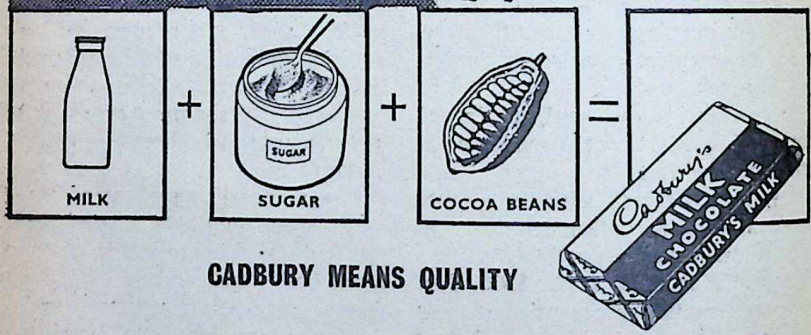

CADBURY MEANS QUALITY

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humanity. These factors tend to make governments increasingly totalitarian.

Nor have the existing democratic regimes escaped this increase of totalitarian tendencies during the last decades.

After the armistice they greatly decreased their war-time totalitarianism, but under the influence of these factors, they have been gradually reconverting back toward totalitarianism, autocracy, and limitation of the inalienable rights and liberties of their citizens and private groups.

This dangerous situation is still further aggravated by the prevailing social, mental, and moral anarchy of our age.

The previous system of basic values is now largely disintegrated, but a new system of values has not yet been built.

Hence, the extraordinary confusion that prevails in our hearts, minds, and souls.

Hence, also, the conspicuous lack of any unified public opinion of the world which might effectively guide and control contemporary men and women, and especially the existing governments and rulers.

A multitude of mutually contradictory opinions of diverse factions is a poor substitute for the real, unified public opinion of mankind.

None of the "pseudo-public opinions" of these cliques can effectively prevent governments from starting a new world war or committing other acts of catastrophic insanity; nor can they powerfully inspire the existing ruling groups to the acts of sublime morality and heroic creative achievements.

In this anarchy, the governments

are much more free from the control of mankind's conscience than they would be if a well integrated, universal system of values were functioning; in this "disorganized dust of individuals" there is no common conscience to support sound actions.

The sinister constellation of these factors does not give any guarantee against the misuse of this deadly nuclear power by its contemporary guardians.

If anything, the constellation portends rather the misuse and abuse of this power by the existing rulers and their henchmen.

Upon close analysis, most of these guardians, like those of the past governments, appear to be shortsighted rather than wise, moved by selfish interests rather than moral imperatives of mankind's well-being.

So far their policies of peace-making have been fruitless.

If the rulers (and the ruled) are not brought under the control of the wisest, most creative, and most moral forces, the outlined record of the governments and of the prevalent sociocultural situation does not warrant any optimism at this, the most crucial moment of human history.

But can the rulers, the ruled, and the critical sociocultural conditions be

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brought under such a control?

And if so, what immediate steps are necessary to prevent the explosion of a new world war, to make the governments wiser and less criminal, and to change respectively the ruled population and the existing critical socio-cultural conditions?

Only an omniscient superman can answer these questions infallibly.

Unfortunately, we can offer only hypotheses and suggestions.

●●●

It is necessary, first of all, to state that the following suggestions are to be regarded as short-term emergency measures.

Taken alone, they can be only partially successful for a very limited time.

To be fully successful over an indefinitely long period, these emergency measures must be supplemented and reinforced by a much more basic reconstruction of mankind's systems of values, culture, and social institutions—by the transformation of man himself.

This basic reconstruction requires a much longer time and far greater effort on the part of all than the mere limitation of the power of rulers, but only such a reconstruction can prevent future catastrophes and improve both the rulers and the ruled.

We will not analyse the process completely here, for the following propositions are primarily concerned with the wisdom and morality of governments and the prevention of future wars.

1. Since power tends to corrupt, the power of the existing autocratic and democratic-governments which possess the monopolistic control of nuclear arms and energy must be greatly limited, if we want to improve the moral integrity of the governments.

2. The same is to be done with the extra-legal and autocratic power of the captains of industry and finance, the top executives of big corporations, the bosses of big labour unions, and of any person who holds an unduly great coercive power.

3. This limitation of power is to be brought about in an orderly manner, without physical violence, mainly through scientific and moral persuasion and according to due process of law.

4. The limitation of the rulers' power must not, however, be so drastic as to leave mankind and each nation without protection against the crimes of individuals and gangs.

If too much power corrupts, a lack of power is still worse, for it leads to anarchy and to war of everyone against everybody.

There is only one way to decrease drastically the dangerous power of nuclear governments and to prevent them from starting a new world catastrophe, namely: *universal, total disarmament* (leaving a small police force for coping with criminals and the socially dangerous insane).

Now, to turn to the meaning of this total, universal disarmament. It means:

First, the unconditional outlawing of war as a means for settling international or intranational conflicts, by each and all governments as well as the United Nations.

This outlawing implies: (a) a

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solemn unconditional prohibition of all kinds of war by the United Nations; (b) an amendment to the constitution of each government, depriving that government of the right to declare, or to carry on a war (this prohibition also refers to all kinds of civil war); (c) another amendment to the constitutions declaring freedom from military service as the inalienable right of every person.

Second, the destruction or conversion into peaceful instruments of all existing arms of all countries.

Third, cessation of manufacturing of all kinds of armament (particularly) the nuclear, bacteriological, and other destructive war-means) in all countries and by all governments.

Fourth, total de-mobilization and disbanding of all armed forces in all countries and prohibition of all sorts of military recruitment (voluntary or coercive) for the rebuilding of new armed forces.

Fifth, the complete elimination of all kinds of military ranks, military schools, and other ways of training armed forces and war specialists.

Sixth, eliminating from the budget of every country all military appropriations (except some pensions and economic help to the retired military personnel and veterans).

Seventh, the enactment by all governments of a law-statute making the actions of inciting, preparing, and starting international or civil war a criminal and punishable felony.

Such measures not only legally prohibit wars of all kinds, but they eliminate war factually by radically depriving all governments of the means and personnel with which to start and to wage any war-activity. Without such means, even the wickedest rulers could not plunge mankind into a bloody catastrophe.

Eighth, the great task of total, universal disarmament can and should be materially fostered by all true religious, ethical, philosophical, scientific, educational, political, artistic, labour, farmer, and business organizations.

● ● ●

It many times falls out that we deem ourselves much deceived in others because we first deceived ourselves.

—Sir P. Sidney.

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SHAKUNTALA IN ASHRAM

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YAKSHA-PRASNA

K. Balasubramania Aiyar

[The Mahabharata is aptly described as the "Book of Life". Centuries ago, it was proclaimed of this great epic: "What is not in it, is nowhere". This challenging assertion has stood the test of time, and today, after over twenty-five centuries, we can boldly use the same words about it.

The Yaksha Prasna *in the Mahabharata constitutes the dialogue on the banks of an enchanted pool, between Dharmaraja, the God of Death disguised as a Yaksha, and Yudhishtira, the eldest of the Pandavas, the embodiment of Dharma. It is unrivalled in ethico-philosophical literature. In the very first issue of the* Bhavan's Journal *dated 15th August, 1954, we had published a brief summary of the* Yaksha Prasna *by Sri C. Rajagopalachari. The* Bhavan's Journal *has now great pleasure in serialising, with suitable commentary, the whole of the incomparable gem and mother of* Prasnottara-malika.*]*

THE Socratic method of question and answer is a time-honoured method adopted for imparting knowledge. It has been in vogue in India also as the method of expounding the truths of our Dharma in an effective and impressive way. The questions are sometimes in the nature of puzzles and riddles and can be answered only by a highly intellectual person well-versed in the subject. The answers are often as brief and cryptic as the questions themselves and convey a wealth of meaning. Even as early as the Vedas, there are examples of this method. Here is one taken from the *Taittiriya Samhita, Kanda* 7, *Prasna* 4, *Anuvaka* 18, *Asvamedha Prakarana*:

कस्विदेकाकी चरति ? कउस्विज्जायते पुनः ?
सूर्य एकाकी चरति । चन्द्रमा जायते पुनः ॥
किंस्वित् हिमस्यभेषजं ? किं स्विदावपनं-महत् ?
अग्निर्हिमस्य भेषजं । भूमिरावपनं महत् ॥

'Who moves alone? Who is born again?'

'The Sun moves alone. The Moon is born again.'

'What is the remedy for cold? Which is the great seed-bed?'

'Fire the remedy for cold. The Earth is the great seed-bed.'

The *Prasnottaramalika* of Sri Sankaracharya is conceived on the same model and conveys the truths of Dharma and Metaphysics through straight questions and simple, but clear answers.

The *Yaksha Prasna* is found in the

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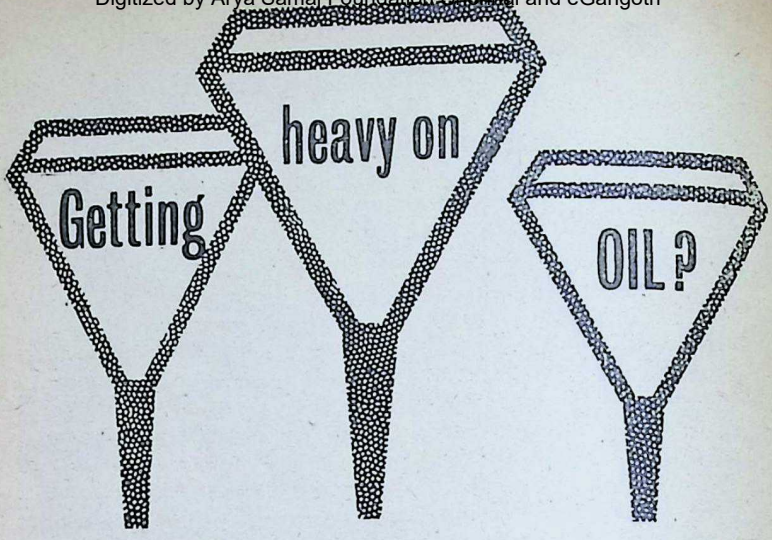

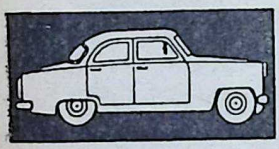

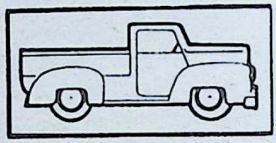

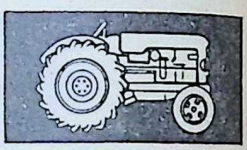

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Araneya Sub-Parva of the Vana Parva of the *Mahabharata*. It is a dialogue between a Yaksha and Yudhishthira, the eldest of the Pandava brothers, also known as Dharmaputra.

While the Pandavas were in exile in the forest, a Brahmana sought their help to get back the pieces of Arani wood used for making fire by churning, which had been carried away from his hermitage by a deer. The brothers chased the deer in the forest which, however, being fleet of foot, eluded their grasp. They got tired and thirsty and wanted water. Climbing a tall tree, Nakula saw a lake at a distance. He was sent to fetch water from there. He went there and before he could raise the water to his lips, a Yaksha bade him answer the questions he would put him before he touched the water. Unmindful of the command, Nakula drank the water and fell down unconscious. The same happened to Sahadeva, Arjuna and Bhima, who went in quest of Nakula. At last Dharmaputra went to the lake and saw his brothers lying senseless on the ground and was overwhelmed with grief. When he got into the water to perform his ablutions, the Yaksha bade him also answer his questions. Dharmaputra agreed, and then followed the dialogue between the celestial being who was no other than Dharmaraja, the God of Death, who rules according to Dharma, and Yudhishthira, who is the incarnation of Dharmaraja. Upon Yudhishthira answering the questions satisfactorily, the Yaksha restored the brothers back to life. The questions and the answers constitute the portion called *Yaksha Prasna* in the *Mahabharata*.

Like the *Vidura Niti*, the *Yaksha Prasna* is an ethico-philosophical discourse pregnant with spiritual import. Terse and puzzling as the questions were, only a master-mind as that of Yudhishthira, who was absolutely clear in his knowledge of the eternal Dharma, as he was steadfast in his uncompromising allegiance to it, that could have answered them in the way that he did.

Like the questions, the answers too cannot be understood without a commentary and this has been provided by Sri Neelakanta, the famous commentator on the *Mahabharata*.

The first sloka of the *Yaksha Prasna* consists of four questions asked by the Yaksha:

किंस्वित् आदित्यं उन्नयति ?
के च तस्याभितश्चराः ?
कश्चैनं अस्तं नयति ?
कस्मिँश्च प्रतितिष्ठति ?

1. What is it that makes the sun rise up?
2. Who are his surrounding attendants?
3. Who makes the sun set?
4. In which is he firmly placed?

Yudhishthira answered:

ब्रह्म आदित्यं उन्नयति ।
देवाः तस्याभितश्चराः ।
धर्मश्चास्तं नयति ।
सत्ये च प्रतितिष्ठति ॥

1. The Veda (Brahma) makes the sun rise.
2. The Devas are his attendants.
3. Dharma makes the sun set, and
4. He is firmly grounded in truth.

Neelakanta, the commentator, says that the questions and answers have

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been begun for the purpose of ascertaining the truth about the Atman. It has been said in the Upanishads that he who knows the Atman crosses over sorrow and that is the benefit one attains by the knowledge of the Atman. Hence he interprets the first question 'what makes the sun rise?' as 'what makes the Atman rise?' Though Aditya generally means the sun, it is interpreted as 'the soul of man' as that which through the five senses gets the knowledge of sounds, etc.

When Yudhishthira gives the answer to this question as Veda, he takes it to mean that it is the Veda ('Brahma' is used as a synonym for 'Veda') that gives the knowledge of differentiating the pure Atman from the soul which is frequently confused with the senses and the body from which it is different. The answer of Dharmaputra that 'the Devas are the attendants' is interpreted by Neelakanta thus: 'By Devas are denoted *sama, dama,* etc. and it is with the aid of this that the knowledge of the Atman can be obtained. When Dharmaputra says 'that *dharma* makes the sun set', by *dharma* he meant *karma, upasana,* etc. and these directly or indirectly make a man see the Atman in the *'akasa* of the heart.' The answer 'is firmly grounded in truth' means 'that the *upasana* in the *akasa* of the heart leads one finally to see the truth of the Absolute Reality, devoid of all *gunas,* which is pure consciousness. Thus Neelakanta interprets the question and the answer in the philosophical way.

If we take the word 'Aditya' as meaning 'the sun' only, the question has really reference to the following passage in the *Yajurveda* (Kathaka), where it is said that it is by the Riks that the sun rises in the first part of the day, it is by Yajus that it stands at noon in the middle of the sky and it is by the Samaveda that it attains the glory of the sun set.

ऋग्भिः पूर्वाह्णे दिवि देव ईयते।
यजुर्वेदे तिष्ठति मध्ये अह्नः।
सामवेदेनास्तमये महीयते ।

Taittiriyakataka 3rd *Prasna*
9th Anuvaka

Another passage of the Veda in the Aruna says that the sun shines because of the Purusha of golden hue who is the inner being of the sun and he shines through the Veda.

सैषा त्रय्येव विद्या तपति य एषोन्तरादित्ये हिरण्मयः पुरुषः॥

Taittiriyakathaka 3rd *Prasna*
14th Anuvaka.

The second passage gives the clue to the philosophical interpretation of Neelakanta. The words of the question of the Yaksha seem to be taken from *Samaveda* which is as follows:

उन्नयामि-होइ-आदित्यं प्राञ्चं यन्तं
उन्नयामि-होइ-अहोरात्राण्यरित्राणि-होइ-
द्यौर्नौ-हाउ-तस्यामसावादित्य ईयते-हाउ-
ईयते-हाउ-

Samaveda-Aranya-Shukriya.

The purport of the question and answer is 'there is a great law that governs the whole solar system and it is that which is responsible for the regular motion of the planets and the earth in their orbits, round the sun which is the astronomical explanation of the rising and setting of the sun.'

[*To be continued*]

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What Should India Win and Maintain ?

Sir J. C. BOSE

WHAT is it that India is to win and maintain?

Can anything small or circumscribed ever satisfy the mind of India?

Has her own history and the teaching of the past prepared her for some temporary and quite subordinate gain?

There are at this moment two complementary and not antagonistic ideals before the country.

India is drawn into the vortex of international competition. She has to become efficient in every way,—through spread of education, through performance of civic duties and responsibilities, through activities both industrial and commercial. Neglect of these essentials of national duty will imperil her very existence; and sufficient stimulus for these will be found in success and satisfaction of personal ambition.

But these alone do not ensure the life of a nation. Such material activities have brought in the West their fruit, in accession of power and wealth.

There has been a feverish rush even in the realm of science, for exploiting applications of knowledge, not so often for saving as for destruction. In the absence of some power of restraint, civilisation is trembling in an unstable poise on the brink of ruin.

Some complementary ideal there must be to save man from that mad

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rush which must end in disaster. He has followed the lure and excitement of some insatiable ambition, never pausing for a moment to think of the ultimate object for which success was to serve as a temporary incentive.

He forgot that far more potent than competition was mutual help and co-operation in the scheme of life.

And in this country through millennia there always have been some who, beyond the immediate and absorbing prize of the hour, sought for the realisation of the highest ideal of life—not through passive renunciation, but through active struggle.

The weakling who has refused the conflict, having acquired nothing, has nothing to renounce.

He alone who has striven and won, can enrich the world by giving away the fruits of his victorious experience.

In India such examples of constant realisation of ideals through work have resulted in the formation of a continuous living tradition.

And by her latent power of rejuvenescence she has readjusted herself through infinite transformations.

Thus while the souls of Babylon and the Nile Valley have transmigrated, ours still remains vital and with capacity of absorbing what time has brought, and making it one with itself.

The ideal of giving, of enriching, in fine, of self-renunciation in response to the highest call of humanity is the other and complementary ideal.

The motive power for this is not to be found in personal ambition but in the effacement of all littlenesses, and uprooting of that ignorance which regards anything as gain which is to be purchased at others' loss.

This I know, that no vision of truth comes except in the absence of all sources of distraction, and when the mind has reached the point of rest.

Public life, and the various professions will be the appropriate spheres of activity for many aspiring young men. But I call on those very few, who, realising inner call, will devote their whole life with strengthened character and determined purpose to take part in that infinite struggle to win knowledge for its own sake and see truth face to face.

The excessive specialisation of modern science in the West has led to the danger of losing sight of the fundamental fact that there can be but one truth, one science, which includes all the branches of knowledge.

How chaotic appear the happenings in Nature? Is nature a Cosmos in which the human mind is some day to realise the uniform march of sequence, order and law?

India through her habit of mind is peculiarly fitted to realise the idea of unity, and to see in the phenomenal world an orderly universe.

This trend of thought led me unconsciously to the dividing frontiers of different sciences and shaped the course of my work in it constant alternations between the theoretical and practical, from the investigation of the inorganic world to that of organised life and its multifarious activities of growth, of movement, and

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Aye, a glorious destiny, my brethren, for as far back as the days of the Upanishads we have thrown the challenge to the world not by wealth, not by progeny, but by renunciation alone immortality is reached.

—Swami Vivekananda

even of sensation. On looking over a hundred and fifty different lines of investigations carried on during the last twenty-three years, I now discover in them a natural sequence.

A question long perplexing physiologists and psychologists alike is that concerned with the great mystery that underlies memory.

But now through certain experiments I have carried out, it is possible to trace "memory impressions" backwards even in inorganic matter, such latent impressions being capable of subsequent revival.

Again the tone of our sensation is determined by the intensity of nervous excitation that reaches the central perceiving organ. It would theoretically be possible to change the tone or quality of our sensation, if means could be discovered by which the nervous impulse would become modified during transit.

Investigation on nervous impulse in plants has led to the discovery of a Controlling method, which was found equally effective in regard to the nervous impulse in animal.

Thus the lines of physics, of physiology and of psychology converge and meet. And here will assemble those who would seek oneness amidst the manifold. Here it is that the genius of India should find its true blossoming.

The thrill in matter, the throb of life, the pulse of growth, the impulse coursing through the nerves and the resulting sensations, how diverse are these and yet how unified!

How strange it is that the tremor of excitation in nervous matter should not merely be transmuted and reflected like the image on a mirror, from a different plane of life, in sensation and in affection, in thought and in emotion. Of these which is more real, the material body or the image which is independent of it? Which of these is undecaying, and which of these is beyond the reach of death?

It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking, inquired whether that would win for her deathlessness. What would she do with it, if it did not raise her above death? This has always been the cry of the soul of India, not for addition of material bondage, but to work out through struggle her self-chosen destiny and win immortality.

Many a nation had risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynasties that wielded the temporal power.

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There is, however, another element that finds its incarnation in matter, yet transcends its transmutation and apparent destruction: that is the burning flame born of thought which has been handed down through fleeting generations.

Not in matter, but in thought, not in possessions or even in attainments but in ideals, are to be found the seeds of immortality.

Not through material acquisition but in generous diffusion of ideas and ideals can the true empire of humanity be established.

Thus to Ashoka to whom belonged this vast empire, bounded by the inviolate seas, after he had tried to ransom the world by giving away to the utmost, there came a time when he had nothing more to give, except one half of an *Amalaki* fruit.

This was his last possession, and his anguished cry was that since he had nothing more to give, let the half of the *Amalaki* be accepted as his final gift.

It was the Rishi Dadhichi, the pure and blameless, who offered his life that the divine weapon, the thunderbolt, might be fashioned out of his bones to smite evil and exalt righteousness.

It is but half of the *Amalaki* that we can offer.

But the past shall be reborn in a yet nobler future.

We stand here today and resume work tomorrow so that by the efforts of our lives and our unshaken faith in the future we may all help to build the greater India yet to be.

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...The great and learned profession of law teaches its members the admirable virtue of patience...It rounds off our oddities and by rubbing shoulders very often with one's superiors in wisdom and learning, one learns to give respect where it is due, and to have patience with all with whom the professional life brings one into close touch...

What Life has Taught me

B. P. SINHA

Chief Justice of India

MY working life has been mostly concerned with law, law courts, litigation and lawyers. My lessons, therefore, are naturally derived from my experiences as a practising lawyer for just over twenty years and as a Judge for about eighteen years. But looking back, I find that the fundamentals of one's character and way of life are truly traced to what one had learnt most during the formative period of one's life.

When I was about twelve years of age, I was selected for reciting a well-known English poem, Longfellow's "Psalm of life," on an occasion which was then considered to be historic, namely, the visit of the Commissioner of the Division to our school. While learning by heart the "Psalm of Life" even at that early age, some of the lines of that poem left an indelible impression on my mind and character. All my life the following lines have been fresh in my memory:

"Trust no Future however pleasant,
Let the Dead Past bury its dead,
Act, act in the Living Present,
Heart within and God o'rhead."

This lesson learnt very early in life was very much reinforced by my weekly attendance at the lectures on the *Gita* which used to be delivered every Sunday afternoon by a very great Sanskrit scholar and learned lawyer, the late Sri Mangal Charan of hallowed memory, the eldest brother

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of my friend, Sri Mahabir Prasad, the present Advocate-General of Bihar. Even now the majestic figure of the late Sri Mangal Charan delivering his weekly addresses at Joda Mandir, as it is called in my home town Arrah, comes vividly before my mind's eye and I distinctly remember him laying great stress upon Karma Yoga—*do your assigned duty as best as you can without looking forward to your reward.*

With a view to becoming a teacher in the Government College at Patna, which is my *alma mater,* I had taken a good Honours Degree and later the M.A. Degree in History in 1921, but those were the days when Mahatma Gandhi was preaching his cult of non-co-operation and asking Government servants to give up their service and to devote their time to winning Swaraj. His preachings in Patna had a tremendous effect in the years 1920-21. I for one decided not to think of Government service. That decision was made early in 1921. When I had just appeared for the Final Law Examination in July 1922, one of my contemporaries who also had taken the same examination put to me a very direct question. We were in his ancestral house in a big hall with many almirahs full of law books and law reports belonging to his late father and subsequently to his elder brother who had died rather very young, but had attained distinction in the practice of law in the Calcutta High Court and subsequently come to Patna when the Patna High Court was created in 1916. My friend asked me what I intended doing after taking my Law degree. Without a moment's hesitation

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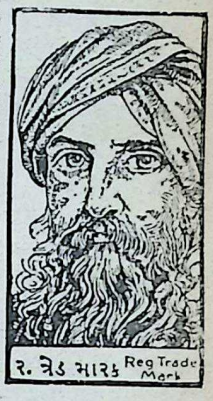

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I informed him that I intended to set up practice in the Patna High Court as a Vakil, as practitioners in the High Court, not being Barristers, were then called. He was rather taken aback by this unhesitating answer and he explained his surprise by pointing out that I had no friends or relations in the High Court or even one volume of law report with which to start my practice. He pointed out the big library and the large clientele which his father and his elder brother had left for him. He further observed that with all those advantages of a large clientele and a big library and a lot of goodwill, he was not so decided in his mind as I was. I was a little impudent in asking him whether his father, when he started his practice in the Calcutta High Court, had any relations or friends or a big library with which to start his practice. He said his father had started on a clean slate. I at once pointed out to him that I too wished to start on a clean slate as his father had done and then I pointed out to him the above-quoted lines of the poet and told him that I wished to start "Heart within and God overhead."

After passing the viva voce test, then called the Chamber Examination, held by two Judges of the Patna High Court, I got enrolled as a Vakil of the Patna High Court on December 15, 1922, but I started my practice seriously after my return from the Gaya Session of the Indian National Congress which was presided over by the late Sri C. R. Das, and after having functioned as one of the captains of the volunteers serving the Congress there for about ten days. I really started my practice in January 1923 without any friend or relation to help me in the beginning, though later I made many friends at the Bar, of whom I distinctly remember three, who were very kind to me, namely, (1) Shiveshwar Dayal, who died rather young while holding the responsible position of the Government Pleader of the High Court, (2) Sri Shambhu Saran who also very early in life succeeded to the large practice of Rajendra Babu, who is now the Rashtrapati of India, and (3) Sri Nirsu Narain Sinha, who was then the Leader of the Opposition in the Bihar Legislature constituted under the Montague-Chelmsford Reforms Act, and who later became a Member of the Executive Council of the Governor of Bihar. All these three gentlemen, though not the leaders of the Bar, were occupying prominent places as leaders amongst the junior section of the Bar. They were very busy practitioners and I used to volunteer my services to them in getting up their cases without any expectation of fees. I felt beholden to them that they gave me so many opportunities of arguing their overflow briefs at a time when no paying litigant would entrust his brief to me. But whether it was a paid brief or a transferred brief without any fee, I certainly did all I could to present the case as best as I could. Thus my reward was that I acquired the reputation of a junior who took to his work seriously. That was a great achievement in itself.

I learnt very early in the course of my practice at the Bar that a litigant was not the least concerned with the caste, creed or colour of the law-

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ver he should choose. What concerned him most was how to achieve success in his litigation. Thus I found that even my relations would not think of engaging me even as a junior in their cases, because they were not sure of me. They naturally and rightly engaged better qualified and senior practitioners at the Bar if they had to pay a fee. They would come to me only if my engagement meant no expense to them in money. Even then I found reasons to be thankful to them, because they had entrusted their brief to me. For a beginner in the profession of law the opportunity to learn work or to argue cases is itself a great advantage.

During my school days I had written an essay on "Knowledge is Power." I found the truth of that saying fully illustrated in my practice at the Bar. In order to succeed at the Bar one has to have full confidence in oneself. Such a confidence comes only if one is fully prepared with the facts of the case and the law bearing on those facts. That comes only by hard work. In the ultimate analysis, therefore, the most essential condition for success at the Bar is hard work and perseverance. Very early in my life as a practising lawyer I discovered that practitioners who were not well posted with the facts of their case or with the law on the subject fared rather badly when they stood up to argue their side of the case, even though they justly enjoyed the reputation of being good public speakers. It is not my attempt here to set out the conditions for success at the Bar in all aspects. I have just indicated what I learnt as one of the les

sons of my career at the Bar, the hard way.

I have already indicated that I had no close friends or relations at the Bar to help me at the Bar. On the contrary, my experience also is that having such friends and relations at the Bar is not always a help. Very often it is a hindrance. I have known some leading members of the Bar whose sons or sons-in-law or nephews did not do well at the Bar, though otherwise qualified, perhaps because they depended too much on what they considered to be their initial advantage. It may be said without fear of contradiction that oftener than not the relations of successful practitioners at the Bar have failed to do well at the Bar.

In this connection I would make another observation which, I think, is well-founded. In order that the foundations of a successful legal practice may be well and truly laid, a practitioner has to learn his law the hard way. I found in my practice that every case handled by me taught me something new. In other words, not only sound theoretical knowledge of law is essential to the making of a successful lawyer but also actual practice at the Bar. Experience of actual

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practice at the Bar, therefore, cannot be dispensed with.

Another aspect of a struggling junior's practice at the Bar may also be indicated for the benefit of those who have set up practice without much capital to back them up during the early years of struggle at the Bar. There used to be a belief that in order to succeed at the Bar one must put up a show, that is to say, should have a motor car for a conveyance, a nice bungalow for residence, and the rest of it. But I am happy to record this as my experience that such notions are not well-founded. During my time generally, even struggling juniors used to go to Court on a hired conveyance like a phaeton or a hackney carriage. When I started my practice, my elder brother, who was the head of the family, proposed to place Rs. 2,500 at my disposal which was enough in the year 1923 to purchase a new car so that I should, according to his ideas, start as a respectable practitioner. But I refused that offer, because I thought I should try to stand on my own feet and I decided that I should not have a car until I could afford to purchase one out of my own earnings, and that I did about five years later. I started going to Court on a bicycle. I distinctly remember that some members of the Vakils' Association, as it was then called, were

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a little disturbed by my sartorial shift. The practice of cycling to the High Court, but ultimately I succeeded in convincing them that those objections were born of a false sense of prestige.

The great and learned profession of law, to which I have the honour to belong, teaches its members the admirable virtue of patience. Ordinarily, one is inclined to be impatient with an adversary, or even with one who may be one's paymaster. We do not easily suffer fools, but the great profession of law rounds off our oddities and by rubbing shoulders very often with one's superiors in wisdom and learning, one learns to give respect where it is due, and to have patience with all with whom the professional life brings one into close touch. Very often with lack of experience of men and affairs, a young lawyer is apt to lose patience with a litigant who is rather importunate in pressing upon the attention of his lawyer, a cause which the latter may not be inclined to take up because in his view the litigant had no case. The litigant, on the other hand, is so full of his case and the justice of his cause, that he insists on placing papers and documents before his legal adviser which the latter is inclined to brush aside as irrelevant and against the viewpoint of his client. Very often a lawyer has to meet on the opposite side a fellow-practitioner who is inclined to be longwinded and to indulge in trivialities. He has to bear with all these and sometimes he has to place his case before a Judge who may not be quick enough to appreciate his viewpoint. A lawyer has, therefore, to learn *willy-nilly* the great virtue of patience with all with whom his professional life may bring him into close touch.

Another great virtue that a busy practitioner learns in the Courts of Law is the *Gita* attitude, namely, the lawyer comes to learn in due course, that his part is to do his best for his client, to present his client's case in the best light, to interpret disputed documents in the way most favourable to his client's cause and very often to explain away inconvenient situations. But after he has done all that, he has to leave the case to the best judgment of the presiding Judge or the Judges who have heard the case, and his client to his luck. Thus he develops an attitude of detachment and unconcern about the ultimate result. So long as he has done his best, it does not matter to him in what way the verdict of the jury or the judgment of the Judge goes. But this attitude of mind naturally takes time to develop and it comes only after one has laboured hard in the cause of one's clients and after one had known bitter disappointments, especially during the earlier and less mature years in the profession. But in the end he does learn 'to labour and to wait.'

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MILITARY EDUCATION

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H. M. Patel, I.C.S. (Retd.)

PROBABLY India has never been so much interested in her militia as she is today. There are several reasons for it: first, there is the conviction that should our hard-won independence be not jeopardised, as a nation we must be strong militarily; secondly, during the period of foreign rule, the tradition of military service which, in a democracy, should be common to every citizen, had become confined to a few restricted groups; thirdly, there is the growing recognition of the value of military training to our national character.

All these considerations have forced the subject of military education steadily into the forefront ever since the 15th August 1947. While it is all to the good that we should be taking a live interest in it, it is very necessary that we have a clear conception of what we are seeking.

One of the most significant changes the present century has brought about concerns the relation of the people of any country to its Defence Forces. No longer does the ordinary person regard them as something apart and distant from the even tenor of his normal life. His duty in respect of the Defence of his country does not end with paying his taxes, and leaving it to the Government to manage them with the help of a professional army, navy and air force in such a way as to obtain for him the best value for his money.

The last two wars have brought home vividly the truth that in the present conditions, there is little distinction between a nation and its defence forces. In a modern state, the Armed Forces are really the citizens in battle-dress! The citizen has accordingly acquired a new importance. To his other responsibilities, one more and greater, has been added. On him, in the last resort, depends the safety of a country. In these circumstances, it is essential that the citizen should be fitted to discharge this responsibility, and therein lies the importance of the subject of Military Education.

I am not concerned with Military Education in the professional sense which all those who take up the career of a soldier, or a sailor, or an airman, should take. I am concerned rather with the education which every citizen should have to enable him to possess those qualities which will turn him into a good military man in case of need.

What then are these qualities? They are:

Physical endurance, discipline, some independence of thought, a capacity for comradeship and team work.

Most great Commanders are agreed that a nation whose citizens possess these qualities, has certainly the material for its excellent defence. Mili-

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tary Education in the present context is therefore that training which will create and intensify the development of the aforementioned qualities in the ordinary citizen.

One cannot be a good soldier unless he can stand a great deal of physical strain. In other words, he must be tough. In spite of the mechanical progress and comforts of modern times, soldiering on active service or in conditions akin to active service, remains a really hard business. Success in war depends upon doing such damage to the men and material of your opponent that he cannot resist any further. In the process you too will suffer all the damage that your opponent can inflict on you. Toughness is thus necessary both for attack and for defence.

Where this toughness is traditional, as for instance, with the British, its acquisition by training and development is a simpler affair in spite of the comparatively high standard of life and comforts enjoyed by the ordinary British citizen. Where there is no such background and tradition, as for instance, among the softer inhabitants of Italy, although the average citizen in that country is content with a much lower standard of life generally, it is harder. The spirit is the important element in this matter.

In our own country, the class division followed at a later date by the still more artificial distinction between martial and non-martial races, has prevented the growth of any such tradition among the large sections of the population. Consequently, we are up against a very real problem and it must be the aim of every educationist to see that this quality of physical endurance is implanted from childhood in our youth of all classes and sections.

A pre-requisite of this, it seems to me, is a change in the scale of values ordinarily accepted by most of us. On the whole large sections of our educated classes regard the acquisition of riches and comfort as the principal aim of life, and whatever the lip-service they may pay to other ideals, they reserve their greatest respect and consideration for wealth and its possession. In brief, very little recognition is generally given to the fact that an honest man is the noblest work of God.

For a people with this scale of values, the acquisition of endurance, that is, sufferance and valour, is indeed difficult. However, in the national interest, the task must be attempted and it is for the educationists to lay down methods for instilling the truer standard of values in the minds of our young men and women so as to make them realise that the aim of existence is not riches and luxury but honesty of purpose and high spirit which enable us to endure any amount of hardship in the cause of our country.

This toughness sometimes finds expression in an adventurous spirit which makes men in comfortable circumstances, without risk of life or limb, attempt most difficult and dangerous tasks with a sense of enjoyment. Thus in the United Kingdom, young and middle-aged lawyers, bankers, legislators, civil servants are known to leave their occupations to undergo the hardships of a private soldier's life in times

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of war, even when, without much difficulty, they could have obtained Commission as officers. Much valuable knowledge is also acquired by such private gentlemen adventuring in foreign countries, sometimes at grave danger to themselves. Such instances are practically non-existent in this country. It is to be hoped that with the development of the spirit of toughness, our young men of the well-to-do classes will not be found lacking in that spirit of adventure which lends colour to the life of the individual and creates examples for the youth of the nation.

An argument often urged by advocates of *laissez faire*, who do not wish us to undertake some plan or scheme that has been worked successfully elsewhere is that our people are not disciplined. Whatever the merits of the argument, it is worthwhile understanding the idea behind this important word 'discipline'. Clearly, discipline does not mean merely obedience. Obedience is one of the primary Indian teachings sedulously instilled into every child: obedience to parents, to elders, to preceptors or teachers. The stress or emphasis on this virtue is perhaps a little overdone by us, for, the distinction between obedience and blind following is often not perceived, occasionally with harmful results both to the individual and to the community.

Discipline is something different from obedience. It has been defined as "Teaching which makes a man do that which he would not, unless he had learnt that it was right, the proper and the expedient thing to do." There is, thus, an element of judgment about discipline which is not present in obedience.

The disciplined man, however quick and apparently involuntary his reaction, derives his action from freedom of will. It is this quality of willing and understanding acceptance of superior authority that is most valuable in the citizen turned soldier. Punishment would be the worst and least successful way of instilling discipline. When the educators command the respect of their pupils and awaken a sense of pride in themselves and a realisation of their duty, discipline follows automatically.

Discipline, in other words, must be looked upon not as something nega-

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tive in the sense of abstaining from doing something or doing only what one thinks one may undertake without risks. As Marshal Foch once put it: "Discipline is not the art of eluding responsibility; it means acting in compliance with orders received and, therefore, of finding in one's mind, by effort and reflection, the possibility of carrying out such orders. It also means finding in one's own will the energy to face risks involved in execution."

Allied to this conception of discipline is the third of the group of qualities to which I have referred as the desirable result of Military Education, a certain capacity for independent thinking.

Gone are the days when the best soldier was the one who thought least and left everything to those above him. While obedience to orders still remains the primary necessity, modern war is full of situations even for the ordinary infantry soldier when he must act on his own initiative for the benefit of his regiment. Accordingly, the person who can use his mind to best effect is of great value in the citizen-army, and it must be our constant endeavour to foster rather than suppress the ability to think for oneself, so often regarded in academic and political circles as a fatal defect to be ruthlessly eradicated.

Finally, our training must be directed to building up the capacity for comradeship. It is only when men can work together for a single aim, overstepping individual success and advantage, that victory is won for the common cause. Comradeship and team-work are essential elements of that spirit without which success is impossible. Victory in war depends ultimately on morale, the collective name for that feeling of confidence in oneself, his cause, and his commanders which team-work and comradeship alone can engender.

These then are the tasks before us. I cannot conclude better than by re-echoing the last words of a great soldier's order to his troops: "Knowing the vanity of man's effort, and the confusion of his purpose, let us pray that God may accept our services and direct our endeavours so that when we shall have done all, we shall see the fruits of our labours and be satisfied."

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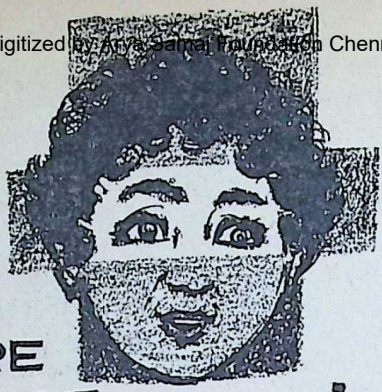

CARE OF YOUR CHILD'S EYES

Dr. B. Y. PARANJAPE

IN tropical countries like India normally people nearing 40 years of age start getting trouble with their eyesight. They find it difficult to see things clearly at working distance. This is due to the loss of elasticity in the lens of the eyes. To put it differently, the lens is unable to increase its convexity and consequently its power to focus on near objects.

Now, the natural remedy for such a state is the reading-glasses, just as a camera requires additional lens for portraiture. People of that age group have no objection to wearing glasses. They seem to take it for granted that they are inevitable and necessary.

But when glasses are prescribed for their children, they feel upset. They think the very idea is unkind and impracticable. Some consider it a calamity, but they do not realise the inconvenience and handicap to the children.

The eye of an infant at birth is only 17 to 20 millimeters in diameter or slightly over 2/3rd of the adult size and it goes on growing till it attains the full size of about 24 millimeters when the body's growth is complete at about 21 years of age.

60% of the children are born with a long-sightedness, so to say, as the eye is shorter at birth. This long-sightedness reduces as the eye grows to adult size i.e. up to 24 millimeters. Now it is this class of children that "grow out of the defect" or "get rid of glasses."

Short-sightedness, on the other hand, has a different story to tell. About 20% of the children are born with a longer eye, or in technical terms, a pronounced curvature of the cornea or the lens. When these children grow, these defects too grow and consequently, the short-sight increases till they attain adulthood.

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As we pursue the subject with this background we shall clearly understand that if proper glasses are not given when they are required, the defective or weaker eye may deviate from the visual line and the vision may become uncoordinated. The weaker eye later on may altogether forget its function and never be able to see up to the standard (called amblyopia) or it may squint.

The deviated or squinting eye is lazy, truant and out of gear. In small deviations, certain exercises with the help of visual aids are useful. In some early squints medicines and glasses together are of avail. In squints of higher degrees and of longer duration, all these may fail, and operation alone may prove successful.

To reach a decision, the eye-specialist has to examine the child thoroughly and find out the cause. The trouble may be error of refraction, obstruction in the path of light rays or diseases of the retina.

Here are some major defects of the eyes caused by refraction or bending of rays: (1) far-sightedness, (2) short-sightedness, (3) astigmatism and (4) old-age sight.

In far-sightedness (or long-sightedness) there is difficulty in focussing on near objects. But objects at a distance could be clearly seen. This is the result of the shortness of the eye or, the curvature of the cornea or the lens is flatter. Here rays from the objects are focussed behind and beyond, and not on the retina. Hence, convex lenses have to be worn.

Short-sight is inability to see distant objects, but near vision is good enough. It is caused by exaggerated

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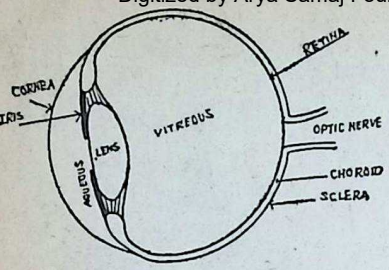

length of the eye or pronounced curvature of the lens. Consequently rays from the objects fail to reach the retina and fall in front of it. Consequently concave lenses have to be worn.

Now astigmatism is caused by the difference in the radii of curvature in two directions of the lenses. Therefore, the objects do not appear sharp. In this case cylindrical lenses are worn.

Old-age sight is difficulty in coping with near work like reading, writing, sewing, etc., which occurs at about the age of 40. It is technically called presbyopia.

Statistically about 28% of school children in this country have defective eye-vision. 60% of people near 40 years of age have faulty vision and with increase in age the percentage of defect increases. In all these conditions glasses are the remedy.

Questions often asked are: "Are glasses the only remedy? Could not they be avoided? Are there no medical cures? Are there no exercises to strengthen the eyes?"

Let us examine the facts. The necessity of wearing glasses arises fundamentally out of the imbalanced development of the component parts of the eye. Naturally a remedy should take the form of something that will restore the balance. Now the question that should be asked is: "Is there any such remedy that can stand the test of scientific reason?"

There are people who are led to believe that exercises according to one system or another like Macfadden's or Bates would do the trick. But scientific investigation has revealed that no lasting benefits have been obtained by any of these systems in all cases. Among medicines, vitamin A is the one commonly thought of by laymen. But none of the above can correct the refractive error *per se*. Perhaps, if the error had developed as a result of some defect in the general health, medicines could help.

If the binocular vision is uncoordinated on account of weakness or toxaemia, there are medical cures. If short-sightedness be of the extreme degree it could be cured by operation.

When we remember that our vision plays a chief part in the pursuit of our knowledge, 80% of which is gained by means of it, we shall realise the importance of keeping it in good order.

It is all the more so since we cannot do without eyes if we can help, to the last breath of our life.

Perhaps, an elementary knowledge of the physical set-up of the eye will be useful. Being a delicate organ, it is lodged in bony cavity called the orbit. This orbit contains a bolster of fat which surrounds the eye and acts like a shock-absorber. The brows prevent perspiration from running down into it. The lashes with their graceful curve are not merely decorative but protective and prevent the invasion by gross particles. You will be

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interested to know that these lashes have only a life of 3 to 5 months. There are about 100 to 150 in the upper lids and half the number in the lower lids.

Shaped like a ball and measuring nearly an inch in diameter, the eye is not exactly a geometrical sphere. Its vertical diameter is slightly less. There are three coats to the eye-ball. The outer white coat is protective; about 1/6th of its circumference in the front consists of the colourless, transparent and circular disc called cornea. The latter appears black because of the iris behind. There is a jet-black coat in the middle of it. This is composed of a network of blood vessels interspersed with black pigment which is nutritive. This goes by the name of choroid.

The front part of this coat, immediately behind the cornea, consists of the iris which is a circular screen with a central hole, called the pupil. This screen has the property of contracting and expanding for regulating the amount of light entering the eye. The pupil is the exact counterpart of the diaphragm-opening in a camera.

The space between the cornea and the iris is filled with a watery substance called aqueous. Behind the iris is suspended the lens which is a double-convex, circular and a transparent body. The innermost delicate coat is called the retina which is the perceptive element in the eye. It is like the film or sensitive plate in a camera. The retina is composed of about 500,000 nerve fibres and are a direct prolongation of the brain. Finally, the space between the iris and the retina is fill-

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ed by a jelly-like transparent substance called vitreous.

Now the four transparent parts, namely cornea, aqueous, lens and vitreous together constitute a compound lens like the lens in a posh camera.

There is a striking similarity between a camera and the eye. As in the camera the object seen by the eye is shown upside down on the retina. But here the similarity ends. The most intricate and wonderful construction of the eye, its swiftness and accuracy, durability and alertness are so superb that no man-made device can approach anywhere near it, much less equal it.

In the new-born baby, the vision of both the eyes is not co-ordinated. In other words, the perception of the two eyes is not synchronised. When one eye sees an object the other eye may be wandering about. The child has not yet acquired what is called a binocular vision. During this state many children are mistaken to be squinting and are taken to the eye-specialist. But normally the baby acquires the binocular vision between the 6th and 12th months of its life.

If, therefore, a child is seen squinting after the first year of life, its eyes should be examined, to eliminate the presence of tumour in the interior or congenital diseases like cataract or arrested development.

Indeed the child's eye should have a routine check-up after the kindergarten stage when it has learnt the alphabets.

It will be of interest to note that the vision has a fourfold purpose; it discerns (1) form, (2) colour, (3) brightness and (4) motion. We see with our eyes not only the size and shape of things but also depth and thickness. We see the degree of brightness too if the path of rays of light through the lens system is unobstructed. We can see not only colour but appreciate and differentiate between shades of colours if one is not colour-blind.

Colour-blindness is a trait which is congenital. It runs in families but not always so. There is no treatment for colour-blindness and that is why persons with that defect are disqualified for certain services in the army, navy, etc.

The binocular or sterioscopic vision is well developed only in man and the monkey. To some extent it exists in lions, tigers, cats and dogs.

But the hare, deer, cow, buffalo and the horse do not have binocular vision because their eyes are laterally placed.

To the birds of prey binocular vision is a positive disadvantage; on the other hand their uni-ocular vision is a blessing. The eagles and vultures have one eye fixed in the pursuit of their prey while the other eye guards them from becoming victims themselves.

Some of the insects have multiple eyes e.g. the butterfly has four, but the housefly has nearly 800 eyes put together in two clusters all of which act together like one eye, with the result that it can see in all directions at the same time!

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Tapasvini

or

THE LURE OF POWER

A Socio-Political Saga

by

K. M. Munshi

Translated from Gujarati
by H. M. Patel, I.C.S. (Retd.)

PART II Chapter 27

ALICE WRITES

ONE evening after dinner Uday settled down to read. As was her wont Raj also sat down at his feet and started reading. Uday placed his hand on her head affectionately and said: "Raj, Majiba was saying today that a request had come from Natwarpur seeking your hand in marriage."

"Yes."

"Tell me how long do you think you will keep turning down such offers of marriage?"

Rajba smiled softly and as she did so, her eyes lit up. She said, "Until such time as I find a good husband."

"Tell me, dear Raj, if you wish to marry at all?"

"I have no desire to do so and I have not so far come across anyone who has aroused any such desire in my heart."

"Then you would die a spinster?"

"Not if I can help," replied Raj innocently enough.

"You had an attack of hysteria this morning, had you not?"

"Yes. The Maharaja's Diwan went on praising his master in such superlative terms that they got on my nerves."

"How did you know that he was ailing from some foul disease?"

"How should I know? I lost consciousness and as I began to come back to myself, I said what I did."

"If what you said had not been true, would it not have been wrong on your part?"

"But my intuition never goes wrong. Nevertheless, I am really sorry I said such things aloud. I shouldn't have done so. But you know, at such moments, I am really not conscious of what I am saying and it is unfortunate that only when I am in such a state I say things which hurt people."

"Will you promise me one thing?"

"What?"

"Even if you feel like making such

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statements, for heaven's sake do not utter them. If what you say turns out correct, we merely create a new enemy, while if it isn't so, we get a bad name."

"But what shall I do? when I am in that state, I say things without in the least intending to say them. So far, whatever I might have said in my trance have invariably come true. That explains why I am doing my best to speak as little as possible."

"But you know it isn't good to get such frequent attacks of hysteria."

"Again, what shall I do? Occasions come when I hear things which I should not and which irritate me and when I try to control my feelings, I lose consciousness."

"But, believe me, if you stay unmarried, this may perhaps aggravate and even your mind might be affected."

"So, you mean to say that I am gradually becoming insane."

"Not exactly. If you marry and have children, this pressure on your mind will be eased and you will have no more attacks of hysteria. If, on the other hand, you do not marry, I am afraid, you may soon lose all control over your mind."

Raj burst out laughing. "You seem to have been talking to a psychiatrist. Isn't that so, my dear brother? Sex frustration—you think that my trouble is all due to that."

Uday nodded his head affirmatively.

"Listen, Uday. You know, I do not brood over things nor make myself unnecessarily unhappy?"

"Yes."

"I do not hanker after pleasure? I do not get bad dreams? I sleep soundly?"

"Quite true."

"I do not, I hope, suffer from illusions nor am I hysterical?"

"That is also quite true."

"Well, then, you ask your psychiatrist friend to burn his Freudian books."

"So, you have been studying psychology, have you?" said Uday and laughed.

"No ; it is only people like you who have no faith in permanent values, in God, who have to seek knowledge or solace in psychology,—in the mirage called the subconscious."

"How do you know that psychological solutions are imaginary?" asked Uday who was impressed by Raj's un-

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derstanding and knowledge. To call such a sister, young, inexperienced and mad would be ridiculous!

"Definitely; because in the place of God, Freud has planted the libido. All of you have accepted it as gospel of truth and try to achieve purity by splashing in filth! If this is not illusion, I wonder what it is."

"My, my! You do seem to be very learned, a veritable professor."

"No, I am not learned and that is why I can understand things in my simple way. I am neither unhappy nor have a suppressed sex-urge. If I am unhappy, it is because you are unhappy."

The affectionate smile which accompanied these words of Raj, drew forth a feeling of warmth in Uday. "Well then, Raj, tell me how I can remove my unhappiness? I am willing to make you my Guru."

"Well, I can assure you that if you become my disciple you will not be unhappy. But your trouble is that you think you are learned and, what makes it worse, you have been abroad."

"What is wrong in that? Does not travel broaden one's knowledge?"

"What kind of knowledge?" asked Raj laughingly; "You seek to achieve happiness without God's help. For you it is immaterial whether there is a God or not. Indeed you consider it superstition to believe in God."

"You are being unjust to me. I do believe in God."

"But I am afraid you have no faith in Him. You are afraid that in trying to achieve that faith, you may take the wrong path. You want to have everything smug: beautiful Alice, unruffled domestic happiness, nice

thoughts and impeccable behaviour. You long for beauty but you would have none of the source of beauty. You would quench your thirst with dish-water, when you can easily get crystal clear water if you just tried. Is it then surprising that you are unhappy?"

Suddenly Uday's blinkers appeared to be falling down. This sister was surely neither inexperienced nor ignorant. "Raj, tell me how can I get this faith?"

"It is wrong to say that you have no faith whatever. Don't you have faith in Majiba's deep affection? Don't you have faith in my affection for you? Wasn't there a time when you had unshakable faith in Alice's love for you? Don't you have faith in your own ability?"

"Yes, I do," replied Uday who was confused and cornered.

"Then, how is it you lack faith in God?"

"That is what I do not understand."

"But I do. You are proud of your intellectual equipment and you lack

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the humility essential for faith. Without humility, your heart will continue to be impure. Without purity of mind, you cannot achieve peace of mind."

"Raj, Raj! I suppose I am fated to be unfortunate; do not worry about me."

"No; it is because you are in trouble. I am asking of God double the faith, for myself and for you."

"Raj, Raj," said Uday, as he put his hand fondly on Raj's shoulder. He was beginning to understand a little of the mental attitude of Raj. "My dear sister, is it then on account of me that you do not get married?"

"Oh, not at all."

"But then, why?"

Raj laughed loudly, but in her large eyes was a message of affection. "If I choose a husband, I shall possibly get someone as lacking in faith as you are! Before I do so, let me first strive for that degree of faith as will sustain all three of us."

Uday was completely baffled. He realised that Raj's mind was anything but unsettled and illogical. His was the mind that was unhealthy.

"Well, Raj, if you are going to spend so much of your time developing that faith, how do you expect to pass your B.A.?"

"But I do not wish to sit for the examination."

"What? Surely you do not mean it?"

"I wish, of course, to continue my studies."

"What kind of studies?"

"Studies of a sister called Raj, of a brother called Uday and of beauty after which they hanker."

"And, like the Buddha, become miserable for the unhappiness of the world or turn a Sadhu."

"No, I do not wish to run away from this world. I wish to conform to God's wishes."

"But where will you end up if you continue taking such otherworldly view of things?"

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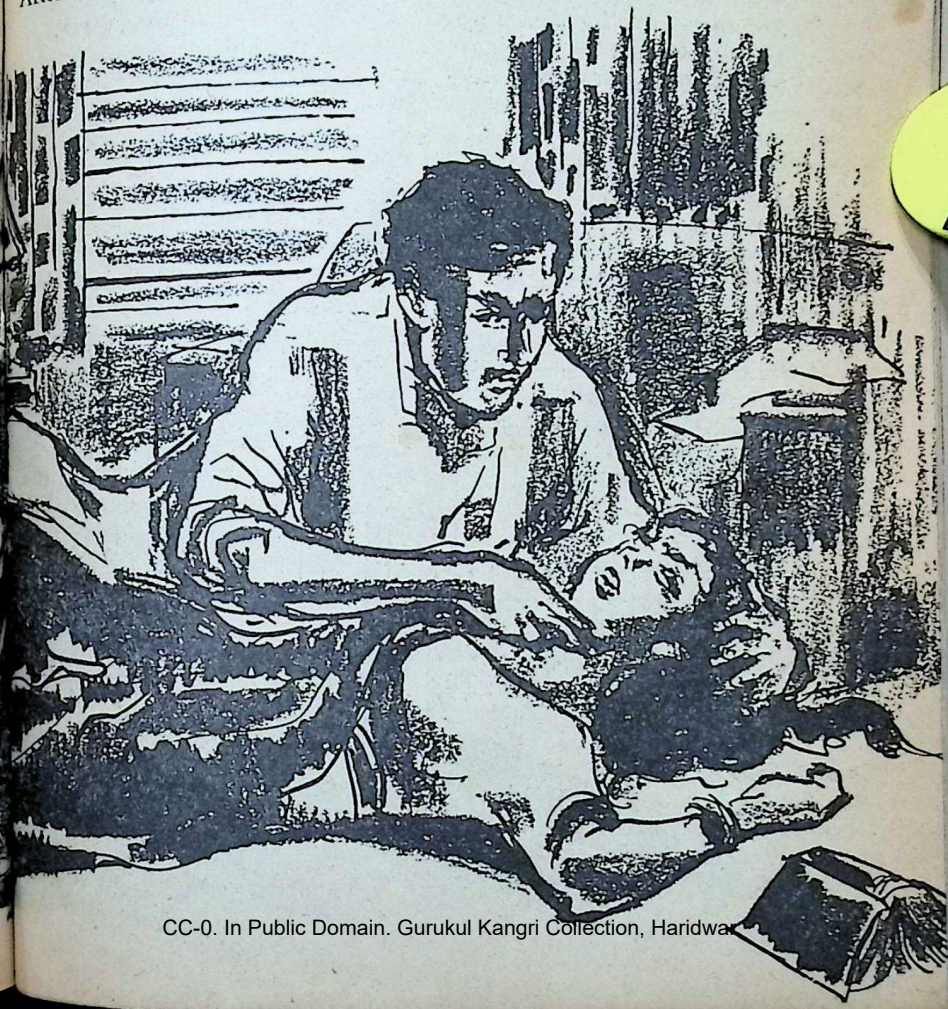
"But why speculate about it now and how does it help you?"

The firmness and determination of Raj aroused in Uday a deep affection and respect for her. "Raj, you are truly remarkable. Even if I don't have faith in anyone else, I shall have faith in you."

"Well, in that case, the future of both of us will be greatly simplified."

After this conversation, there came about a transformation in the relationship between the brother and the sister. Uday often tried to understand Raj and the working of her mind. He realised how she was becoming physically pale and almost otherworldly. He now began to maintain a careful record of her attacks of hysteria and all details pertaining to them.

One day Uday was reading one of his briefs after dinner. Close by Raj



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was reclining on a sofa reading. While reading the brief, Uday remembered the letter which he had received that day from Alice, and which he had not yet read. He rose and fetched the letter and began to read it.

Uday did not read the letter aloud, for he did not wish to disturb Raj. Alice had written to say that she had filed a suit for divorce against him on the ground of his having committed adultery with some imaginary woman. She had concluded: "You have always claimed you were a gentleman. Please meet this charge in a manner befitting a gentleman, so I may be free from the bond of this marriage."

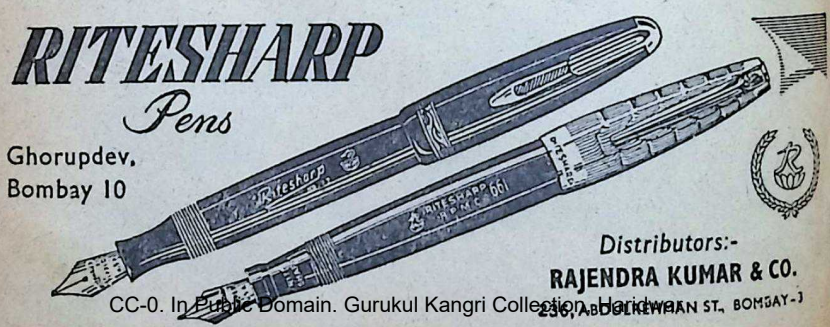
Uday was very angry. Alice had left him of her own free will and for no fault of his. Now it was she who wanted divorce and yet, in order to achieve her object, had no hesitation in asking him to plead guilty of lapse. Not only was she asking he should admit adultery but implying that it would be ungentlemanly of him to contest. What was the world coming to, and what standards and values had come to be accepted by their society? Lies, all blatant lies!

The more he thought of it all the more irate he became, and he decided to ignore Alice's definition of gentlemanly behaviour and to prove that his own conduct had been blameless. He realised then that he had made a mistake in marrying Alice. It was another mistake to have trusted her. There was apparently no way of rectifying these mistakes except by recourse to untruth. But now Alice wanted to put an entirely untrue charge on him, that she might marry again.

Suddenly Uday's eyes turned towards Raj. She still held the book in her hand, but her face had gone ghastly pale, her lips aquiver, and her eyes staring fixedly at the book as though piercing it. Uday did not fail to notice this sudden change in her appearance.

The next moment, however, he turned his attention to draft a telegraphic reply to Alice's letter. The first draft ran somewhat as follows: "Your letter received. I shall contest your totally false charge."

By the time Uday had written out his telegram, Raj had an attack of hysteria. Uday immediately flung aside everything and rushed to her side and began stroking her head gently, calling out to her at the same time:



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"Raj, Raj." After a time, the hysteric attack subsided. Then he fetched water and splashed it on her face. When she regained consciousness, Uday held her head gently and looked at her affectionately. Her wide open eyes still showed signs of the emotional strain through which she had passed.

"My dear brother, do not commit the sin of tying Alice down to yourself," she remarked in a soft unearthly voice and after a while she shut her eyes.

When she reopened them, all signs of the attack had disappeared. She called out to Uday smilingly: "Uday, so I had another of my attacks."

"What brought it on, Raj?"

"I don't know really, but I felt all beauty had disappeared from the atmosphere and I felt suffocated and lost consciousness. I must have said something while I was unconscious, did I not? Tell me, what I said?"

"You said, 'Do not make the mistake of keeping Alice tied to yourself'."

"Surely, you are not the person to do such a thing."

"But I am," said Uday and gave to Raj both Alice's letter and his reply to be cabled.

"Brother Uday, do not send this telegram," pleaded she.

"I would have sent this telegram, but that your words have now raised doubts in my mind."

"Haven't you been actuated by anger in this telegram? Alice is a product of Western Culture. Let her go her way."

Uday was deeply hurt to hear this and he closed his eyes.

"Forget her, my brother."

"All right, all right; to please you, I will agree to shoulder this allegation. Will that make you happy?"

"My brother, that action alone will, more than to me, bring peace and quiet to you."

Eventually Raj did not take her examination. Majiba was extremely unhappy at Raj's continuing strange behaviour. In the end Raj gave in to Majiba and allowed herself to be examined by doctors. These learned gentlemen diagnosed that she was physically quite healthy, and the real cause of her mental uneasiness was sex frustration. These experts in psychology were completely satisfied that Raj's sex frustration was seeking escape under the guise of devotion to God and there was only one way of curing all

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this and that was to fulfil those sexual desires and passions.

Raj asked: "Suppose if I am able to satisfy my passion without marriage, would I be all right in health? In other words, I could cure my madness by committing sin, isn't?"

The two doctors rather feeling ridiculous, looked at each other and shook their head.

To cure Raj's madness and also discover a suitable husband for her, Majiba sought the advice of Sadhus and Fakirs. The Maharaja Ramsinghji of Manigadh was the disciple of a learned Sadhu called Anandaswami. He invited Majiba and Rajba to Manigadh. Raj agreed to go just for pleasing Majiba. The Swami had many talks with Raj and in the end he assured Majiba that there was nothing mentally wrong with Raj. This brought great peace and happiness to Majiba.

On their way back, their train passed the Premkot station. At that moment an alarming change came over Raj. She became livid, silent and looked with wide eyes at the town of Premkot. By the time the station arrived, she was almost unconscious. The train stopped and the Maharani Saheba of Manigadh, who had come to the station to see some one off, came to meet Majiba when she learnt that she was in the train.

As soon as Hanskunverba came near their compartment, Raj screamed aloud and had one of her very strong attacks of hysteria. Majiba was aware of rumours that were afloat throughout Saurashtra about the Maharani Saheba and so she talked to her as little as was necessary to keep up appearances.

Even after the train left the station, Raj continued in a disturbed state of mind; indeed, her mental condition showed no change after their arrival in Bombay. She would sing devotional songs all day long, and frequently, as she sang, tears would stream down her cheeks. Hysteric attacks came far more frequently.

Uday was greatly worried, particularly when he found Raj always keeping to herself and looking extremely sad. It was no longer possible to talk freely to her, for, without any reason whatsoever, she would start weeping.

The whole family had faith in Sri Aurobindo who was the Guru of Kunwar Saheb. Uday had also read many of his books and although he did not understand all that he had read, he had great regard for Sri Aurobindo. When all else failed, he sought the advice of a friend of his father, who lived in the Ashram at Pondicherry. The friend suggested that Raj should come to Pondicherry on the 15th of August which was Sri Aurobindo's birthday anniversary. Uday succeeded in persuading his mother Majiba who was also desirous of visiting various places of pilgrimage in the south and so all the three of them left in July for Pondicherry.

[To be continued]

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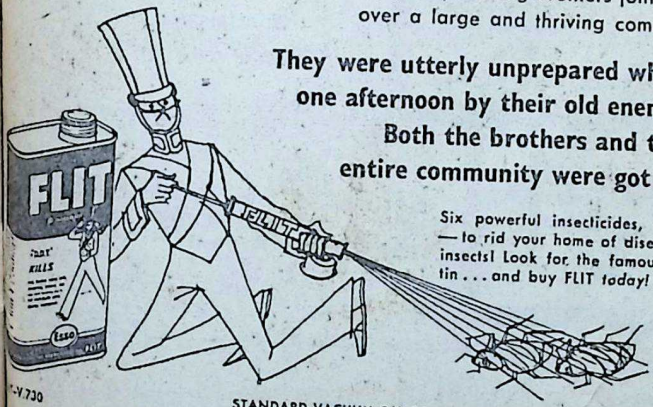

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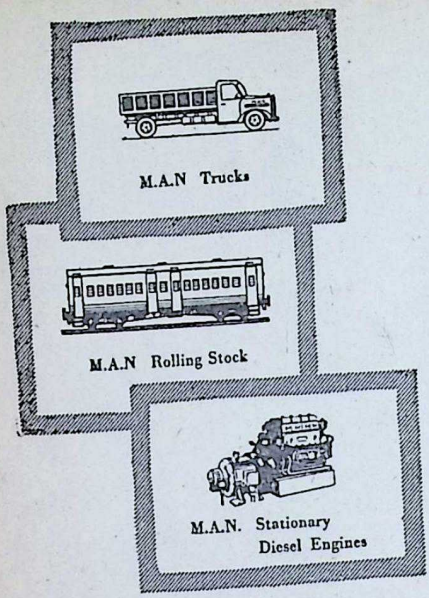

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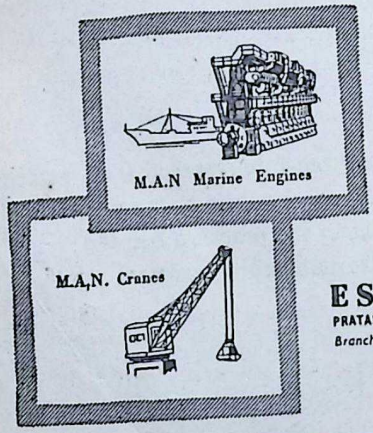

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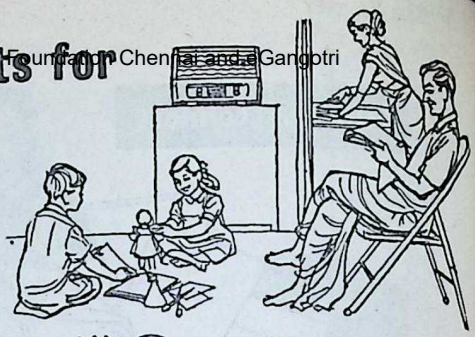

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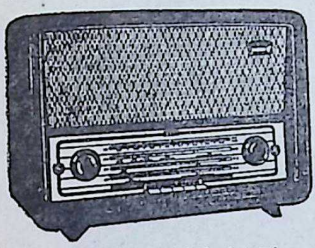

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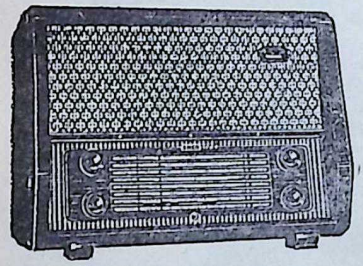

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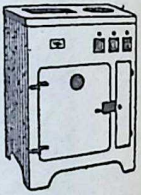

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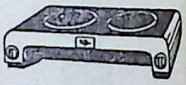

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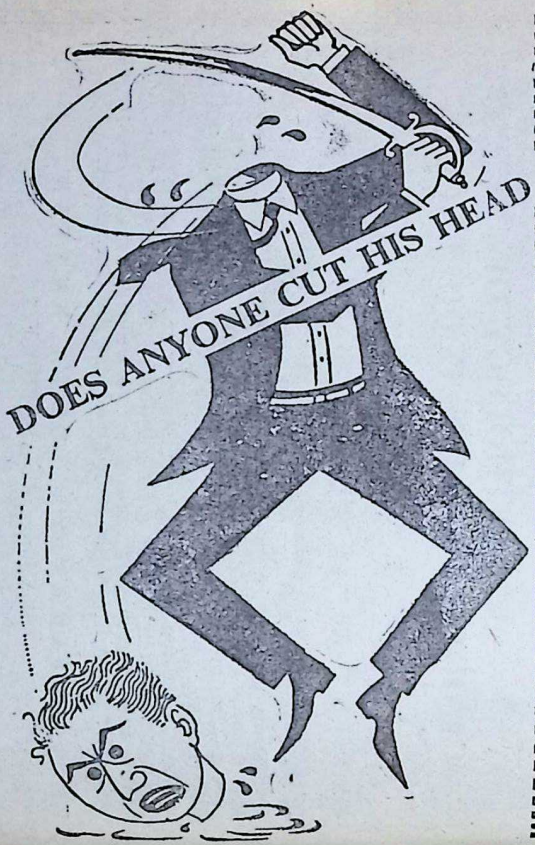

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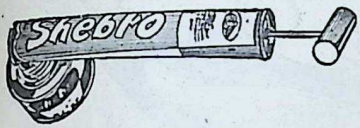

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CONTENTS

	Page
*Prayer to Rajarajeswari ...	11
*Kulapati's Letter No. 214: Social Reconstruction through Trusteeship—Only Alternative to the Coercive Power of the State—Planning in a Trusteeship Society	12
*The Essence of Devotion—Acharya Vinoba Bhave ...	17
*Adhyatma Ramayana: Parashurama Takes Leave ...	18
*Krishnavatara (Part II): The Five Brothers—Sri K. M. Munshi	20
*The Statesman *vs.* The General—Sir Ian Jacob	25
*Pageant of Great Lives: Asoka The Great—Dr.Radha Kumud Mookerjee	31
*Goddess Durge—Sri M. V. Sridatta Sarma	35
*The Care of Your Child's Teeth—Dr.P.N.Bansali	43
*Question Box	48
*Dr.A.L.Mudaliar (Profile) ...	49
*Bhojarajeeyam: Hanumati Rejoins	53
*Tapasvini: Chandan the God—Sri K.M.Munshi	58
*The Younger Prince at Large (Stories of King Madana Kama)	67
*News & Notes	71
*Our Bookshelf	73

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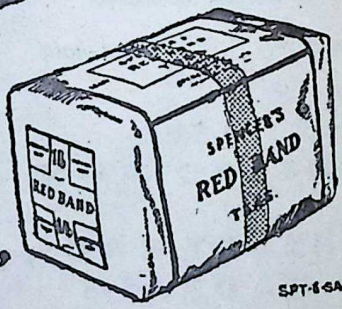

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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PRAYER TO RAJA-RAJESWARI

चतुर्भुजे चन्द्रकलावतंसे
कुचोन्नते कुंकुमरागशोणे।
पुण्ड्रेक्षुपाशांकुशपुष्पबाण-
हस्ते नमस्ते जगदेकमातः।

Obeisance unto the Universal Mother who shines with the crescent moon on her head, breast full (with love for humanity); of saffron colour and holding in her four hands the sugar-cane (symbolic of the mind); the hook (symbolic of desire: **Ichha Sakti**); the goad (symbolic of righteous indignation and knowledge absolute: **Jnana Sakti**); and the arrow of flower (symbolic of the five **tan-matras: Kriya Sakti**).

—Kalidasa

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 214

★ SOCIAL RECONSTRUCTION THROUGH TRUSTEESHIP ★ ONLY ALTERNATIVE TO THE COERCIVE POWER OF THE STATE ★ PLANNING IN A TRUSTEESHIP SOCIETY

Bharatiya Vidya Bhavan,
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MY YOUNG FRIEND,

IF society has to emerge out of its present coercive stage, so destructive of individual freedom and human dignity, it has to be based on the principle of trusteeship and to accept for the individual and the society, deliberate and voluntary restriction of wants or the 'adoption of voluntary simplicity'. This alone, as Gandhiji put it, promotes real happiness and contentment, and increases the capacity of service.

What is true of man is true of society. Restriction of wants in a trusteeship society has to be voluntary; the result of a self-denying ordinance imposed under the pressure of individual and collective conscience. Without such voluntary simplicity, imperialism and colonialism of the nineteenth century brand or the twentieth century communism cannot be got rid of; the evils attributed to capitalism, socialism and communism cannot be eliminated; nor can the race of armaments be abolished.

Before going further into the problems of social relations in a trusteeship society, it may be useful to find out how capitalism, communism and socialism claim to solve them.

Capitalism of the *laissez-faire* variety is essentially 'exploitative'. It creates supreme value in money; it converts wealth into an instrument of ego-satisfying aggrandisement at the cost of others. By encouraging consumption and luxury, it closes the door to simple and efficient living. It exploits individual freedom to foist upon men the slavery of sweated labour. By obtaining control over other people's

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nvestments it undermines private property, which when widely distributed can alone form the economic base of individual freedom.

In a society dominated by capitalism, there is no chance for anyone to adopt voluntary simplicity. Ostentatious living becomes the badge of respectability and shoddiness the lot of those to whom money does not come easy.

Communism is the antithesis of capitalism. It is frankly based on the assumption that man is irretrievably wicked and is not capable of voluntary, moral or spiritual effort; that hatred between the 'Haves' and the 'Have-nots' has to be exploited for assuming total power; that such total power, concentrated in the hands of a class of power monopolists, has to be used to regiment and coerce society to accept the 'economic justice' or 'social welfare' as conceived by it. This 'ism' accepts violence by the State against its subjects as a legitimate instrument of economic distribution. It places no value on individual freedom or human dignity.

Socialism is shy of being so frank or so logical. In search of doctrinaire solutions, it remains blind to the fact that it is a shaky, half-way house to Communism. In spite of its vaunted democratic outlook, it has no basic regard for individual freedom, nor has behind it, the urge to inspire voluntary effort at simple living. It does not recognise multi-centralism as a necessary safeguard against the growth of total power. It accepts as legitimate all forms of social coercion, legislative, legal, social and economic—including, as we saw in a recent case, war against the society in the name of trade unionism—all, except frankly avowed forms of physical violence. It makes the holders of power the final arbiters of economic distribution. It accepts nationalisation and in its name destroys individual initiative and property, without which efficient living and individual freedom are illusory. To quote W. M. Chamberlain: 'Socialism, achieved and maintained by democratic means, seems definitely to belong to the world of utopias.'

If, therefore, society is to be reconstructed and man rescued from the nightmare of economic and political exploitation, and his freedom, dignity and ethico-spiritual basis of life rescued, social relations based on trusteeship is the only alternative.

This involves the frank recognition of certain facts:

First, the familistic and contractual bases for social relations are obsolete and the coercive basis being lawless, immoral and godless, is destructive of freedom and dignity.

Secondly, if life has to be lived in freedom and dignity, i.e. in Truth, Beauty and Love, a sense of moral and spiritual obligation in the nature of trusteeship should progressively inform all human relations.

If these facts are frankly recognised, men could be induced to develop motives which transcend greed and fear, by education and propaganda as well as by creating conditions in which corruption and coercion find it difficult to come into play.

It must further be recognised, particularly by the social scientists who claim to be the high priests of 'social welfare' at present and who keep the

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conscience of the rulers of some modern States, that man cannot be transformed by merely changing external conditions or by spreading the cult of 'higher standards of living', or by imposing higher scales of taxation to keep down greed. Unless this is realised by thinking men, the coercive power of the State is sure to grow to such terrific dimensions that a world explosion would become inevitable.

However, this realisation is difficult as things are at present. Economists, who dominate modern thinking, think of man only in terms of money. Social scientists concern themselves with 'behaviourial' patterns of life and regard the moral springs of action as useless, if not non-existent. Politicians want their country to emulate U.S.A. where material prosperity is an obsession, or U.S.S.R. where it is the creed of a militant, totalitarian state. Above all, quite a large number of Indians, who dominate our public life, are so obsessed with material prosperity that they have lost the faculty of boldly blazing a new trail.

But if we want to rescue ourselves from the grip of the Frankenstein of coercion, stupendous efforts will have to be made to find a solution, characteristic of the genius of our race and enlist messianic zeal in its service. When such an effort is made, the mad race of economic development divorced from any attempt at promoting moral and spiritual attitude, will end; ostentatious living will be replaced by simple living; economists will cease to recite the *mantra* of higher standard of living. Then the coercive power of the State will cease, by and large, to stifle freedom and dignity.

If this aim has to be achieved, the present concept of coercive planning should be rejected in favour of planning for swift production and just distribution of goods by developing a trusteeship outlook on social relations.

The present-day planning, say in our country, borrowed with some changes from the communist model, is lopsided and coercive. It has an eye to physical targets. It concentrates on heavy industry by forcing long term and severe sacrifices on the people. It relies upon regimentation of economic life even if the price has to be paid in the form of individual property and enterprise, which, as I stated, provide the only economic base of individual freedom. It is based on the assumption that welfare can be achieved without simultaneously evoking in the individual a response to ethico-spiritual obligations to his family, his group life and to general welfare.

●●●

In a trusteeship society, the planning will have therefore to be different. It will have to be based on certain fundamentals:

First, its paramount aim will be, besides the production and just distribution of goods, the development of a sense of individual and collective responsibility for the intellectual, moral and spiritual well-being of the community.

Secondly, through education and propaganda, it will develop a social opinion which will dissociate prestige from money-making and ostentatious living.

Thirdly, the aim of the taxation policy will not be to raise money for

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officially-conducted 'welfare' schemes, but to create conditions in which money would be diverted by individual volition to trusts for the welfare of the community.

Fourthly, it will recognise the basic sanctity of human dignity and its corollary that individual freedom is a prerequisite for a voluntary response to moral and social responsibility and that multi-central activities which develop such response has to be encouraged at all costs.

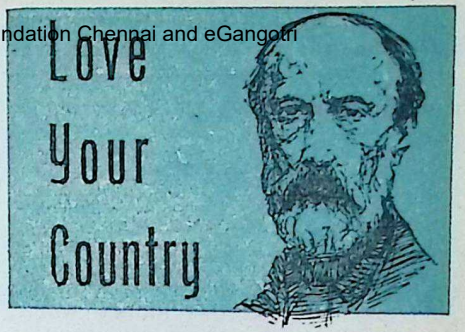
Fifthly, it will reject the technique of implementing a plan, however good, which, without evoking voluntary response from the people, has been enforced by legislative and economic sanctions, crippling or destroying the sense of moral responsibility.

In a trusteeship society the first requisite is to transfer prestige from accumulation of individual wealth and ostentatious living to the way in which such wealth is spent. This necessarily involves the adoption of simple living under the pressure of the idea that all that is held or enjoyed beyond what is required for one's efficient living is theft. This can be achieved in two ways:

First, by making food, clothing, housing, education and medicine cheaply available to all.

Secondly, by ostentation of wealth being deprived of its prestige value by education, propaganda and social opinion and boycott.

Any planning which does not give primacy to raising agricultural productivity is anti-social and coercive. It negatives efficient living for the common people, as food items form 60 to 70% of their budget. Only if food



Love your country, your country is the land where your parents sleep, where is spoken that language in which the chosen of your heart blushingly whispered the first word of love; it is the home that God has given you, that by striving to perfect yourselves therein, you may be prepared to ascend to Him.

It is your name, your glory, your sign among the people.

Give it your thought, your counsels, your blood.

Raise it up, great and beautiful as it was foretold by our great men, and see that you leave it uncontaminated by any trace of falsehood or of servitude or dismemberment.

Love your country. Our country is our home, the house that God has given us, placing therein a numerous family that loves us and whom we love; a family with whom we love; a family with whom we sympathize more readily; and whom we understand more quickly than we do others; and which from its being centred round a given spot and from the homogeneous nature of its elements is adapted to a special branch of activity.

Our country is our common workshop whence the product of our activity is sent forth for the benefit of the whole world, wherein the implements and tools of labour we can most usefully employ are gathered together.

—*Mazzini.*

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clothing and housing are available at low cost, the cost of living can come down and spiralling wages be controlled. Then efficient living will be possible without hankering after higher standards of living.

Our taxation policy has been oppressive, expropriatory and coercive. When we attained freedom, the country had a very large amount of black money; a wise policy would have created conditions in which this money would have been channelled to education and health through private charity. But in an idiotic self-righteousness we started evader-hunting. The exchequer got an insignificant amount; most of the black money was spent on high living, an easily available drain for unaccounted money.

Today, the taxation policy squeezes out the spirit of trusteeship. It leaves so little to the tax-payer that it forces him to look after his own interest by black-marketing, thus drying up the impulse for a moral regard for others. The State collects the revenue in the name of social welfare but a substantial portion of it is spent in building up a gigantic army of official parasites.

If, on the other hand, moral responsibility has to be developed, the tax policy should encourage the use of personal income by the citizen for others' welfare. Tax deductions for right charitable uses, if authorised, will lead to a much faster tempo of welfare activities. The State-administered welfare schemes encouraged at present are both costly and corruption-breeding. They make party-politicians and bureaucrats the dispensers of charities who are generous, not out of a sense of moral obligation to share one's *own* goods, but for the selfish purpose of advancing their own career at the cost of the tax-payer.

In any planning for a trusteeship society, education and propaganda should have as its primary aim the development of moral responsibility towards others. This can only be done by releasing formative influences which foster courage, tenacity, and a will to lead a life consecrated to higher values.

Such a value system in education means training of teachers who would teach according to the system. It would involve training men to judge problems fearlessly, honestly, and to act with the integrity of trustees for their community. It would also involve creating a social climate in which public life is led on the basis of moral and spiritual obligations underlying trusteeship, and public men who flourish on peddling influence, are treated as outcastes.

Unless there is planning on these lines, the vicious circle of coercion and corruption would go on merrily expanding; the oligarch in power, seeking to perpetuate his position, would continue to flourish; man's freedom and dignity would be progressively eliminated.

If the race does not want to perish, it must take the bold and revolutionary step by breaking, maybe step by step, with the coercive stage in which modern society has been foundering and of taking to the principle and practice of trusteeship in all social relations.

In this advance, the modern State alone, if it has any conscience left, can take a lead.

Yours sincerely,

K. M. Munshi

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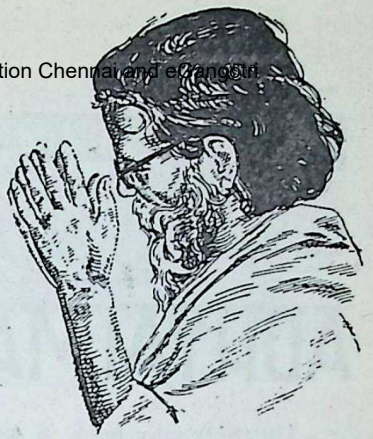
The Essence of Devotion

ACHARYA VINOBA BHAVE



THE essence of devotion is the feeling of oneness with God.

A man of devotion has a sense of unity with society and the world which are but manifestations of God. When he begins to be conscious of his separateness from others, the flow of devotion begins to dry up. This is what has happened today.

The Tamil classic *Tiruvachakam* says: "We have to live in communion with all. To be one with God really means to be one with the universe. Society, Universe and God mean one and the same thing for the devotee."

Man is organically related with land and the world around him.

He will not be able to live even for a moment if he really cuts himself away from the world. The light and air he needs, the food and shelter he gets, compel him to accept his relationship with land and the universe around him.

Life is lived always in relationship. It is only when one is in complete harmony with the universe around him that one is healthy and happy.

Ill-health and sorrow are the inevitable results of disharmony.

Unfortunately, we have forgotten this. We have lost that sense of belonging to society. We have lost the sense of organic unity with society. We have become separate entities. We have even lost the spontaneous feelings of neighbourliness.

Almost every villager borrows money when there is a marriage in the family. All thus get into debt.

Why should not every family in the village contribute something to the marriage expense of the neighbour? No one then will need borrow money.

Unfortunately, even when there is death, neighbours do not come out and freely help the bereaved! We have lost today even ordinary sympathy and fellow-feeling.

During the harvest season every peasant keeps awake at night to guard his standing crop. But they never think of forming a union and doing the work collectively by turns.

And we have the caste differences too.

So everything today divides and separates us from one another. There is no sense of unity, no genuine goodwill and trust. Each is against all.

How can such a society ever prosper and be happy?

How can there be devotion to God in such a society, where people are full of envy, greed, anger and lust?

God is Love.

In a society where there is devotion to God, there will be the reign of Truth and Love.

—*Address at Prayer-meeting.*

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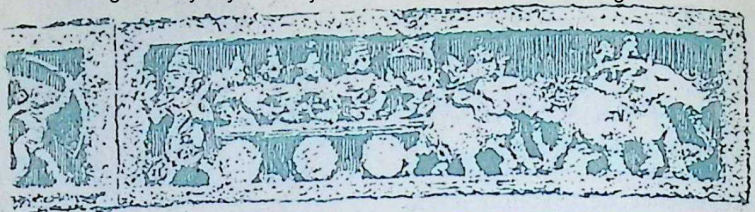

ADHYATMA RAMAYANA

On their way back to Ayodhya from Mithila, Dasaratha and party met Parashurama. Challenged by the latter, Sri Rama called the bluff when Parashurama recognised the divinity in Sri Rama and prayed.

PARASHURAMA TAKES LEAVE

राम राम महाबाहो जाने त्वां परमेश्वरम् ।
पुराणपुरुषं विष्णुं जगत्सर्गलयोद्भवम् ॥

Said Parashurama:

"O, Rama, O Rama the valiant! I know that you are the Great Lord, that you are the Primeval Being Vishnu responsible for the origin, protection and destruction of the entire Creation.

बाल्येऽहं तपसा विष्णुमाराधयितुमंजसा ।
चक्रतीर्थं शुभं गत्वा तपसा विष्णुमन्वहम् ॥
अतोषयं महात्मानं नारायणमनन्यधीः ॥

"While I was a young boy I went to Chakra Tirtha for propitiating Lord Vishnu. Reaching the auspicious Chakra Tirtha, I pleased the great Lord Narayana day after day with single-minded devotion.

उत्तिष्ठ तपसो ब्रह्मन् फलितं ते तपो महत् ।
मच्चिदंशेन युक्तस्त्वं जहि हैहयपुंगवम् ॥
कार्तवीर्यं पितृहणं यदर्थं तपसः क्षमः ।
ततस्त्रिः सप्तकृत्वस्त्वं हत्वा क्षत्रियमण्डलम् ।
कृत्स्नां भूमिं कश्यपाय दत्वा शान्तिमुपावह ॥

"The Lord appeared before me and said: 'Give up, O Brahman, your *tapas!* It has achieved its result. I give you a part of My Chit (Self). By virtue of it, slay the patricidal Haihaya Chief Kartaveerya for which purpose you propitiated Me. Later slay the brood of Kshatriyas for as many as twenty-one times. Afterwards make a gift of this world to Sage Kashyapa and obtain peace of mind.

त्रेतामुखे दाशरथिर्भूत्वा रामोऽहमव्ययः ।
उत्पत्स्ये परया शक्त्या तदा द्रक्ष्यसि मां ततः ।
मत्तेजः पुनरादास्ये त्वयि दत्तं मया पुरा ॥

" 'Early in Treta Yuga the indestructible Myself shall be born as Dasaratha's son Rama along with My Parasakti (Sita). You shall see Me then and return to Me My *tejas* I lent you!

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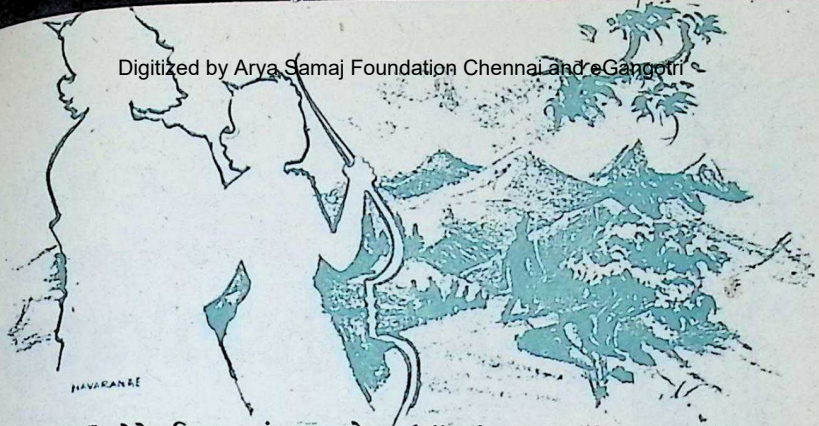

तदा तपश्चरँल्लोके तिष्ठ त्वं ब्रह्मणो-
दिनम् ।
इत्युक्त्वा तदधे देवस्तथा सर्वं कृतं मया ॥

"'After that carry on (till the end of the Kalpa) in the world performing *tapas* directed towards Brahman.' Saying this the Lord disappeared. I have done all that I was bidden to do.

स एव विष्णुस्त्वं राम जातोऽसि ब्रह्मणा-
र्थित : ।
मयि स्थितं तु त्वत्तेजः त्वयैव पुनराहृतम् ॥
अद्य मे सफलं जन्म प्रतीतोऽसि मम प्रभो ।

"You are the same Vishnu born as Rama in response to Brahma's prayer. That *tejas* which you had lent to me and which had stayed in me till now has been taken back by you. I am happy my birth has borne fruit today as I have recognised you as my lord.

देव यद्यत्कृतं पुण्यं मया लोकजिगीषया ।
तत्सर्वं तव बाणाय भूयाद्राम नमोऽस्तु ते ॥

"In my effort to conquer the world, I have earned virtues. May all those virtues (*punyas*) become the target of your arrow, I pray thee again and again."

ततः प्रसन्नो भगवान् श्रीरामः करुणामयः ।
प्रसन्नोऽस्मि तव ब्रह्मन् यत्ते मनसि वर्तते ॥
दास्ये तदखिलं कामं मा कुरुष्वात्र संशयम् ।

Greatly pleased, Sri Rama replied full of grace: "I am greatly pleased, O Brahman! I shall grant you whatever your heart desires. Do not have any doubts about that."

ततः प्रीतेन मनसा भार्गवो राममब्रवीत् ॥
यदि मेऽनुग्रहो राम तवास्ति मधुसूदन ।
त्वद्भक्तसंघस्त्वत्पादे दृढा भक्तिः सदास्तु
मे ॥

Pleased at this, Parashurama addressed Sri Rama :"O, Killer of Madhu, Rama! Bless me with constant association with your devotees. Bless me with constant and undeviating devotion to your feet!"

तथेति राघवेणोक्तः परिक्रम्य प्रणम्यतम् ।
पूजितस्तदनुज्ञातो महेन्द्राचलमन्वगात् ॥

"Just as you like," replied Sri Raghava. Thereupon Parashurama went round and prostrated before Rama. After being worshipped by Rama and with his permission, Parashurama went to the Mahendra Hills.

राजा दशरथो हृष्टो रामं मृतमिवागतम् ।
आलिङ्ग्यालिङ्ग्य हर्षेण नेत्राभ्यां जल-
मुत्सृजत् ॥

Upon this King Dasaratha felt very happy. He considered it a rebirth for Rama. Embracing him therefore again and again Dasaratha shed tears of joy.

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K. M. Munshi

Krishnavatara

PART I

4. THE FIVE BROTHERS

THREE days are gone. There is excitement in Mathura. Forerunners have come to announce that Kunti, Father's sister and the widow of King Pandu of Hastinapur, is arriving to attend your *upanayana* ceremony. Her sons and minister Vidura are also coming with her.

Hastinapur, you know very well, is the most powerful kingdom after Jarasandha's. The Kurus rule there; they are the major branch of the Bharatas to which even you belong.

Dhritarashtra, their king, is blind and weak. The kingdom of the Kurus, however, is dominated by a mighty warrior, Bhishma. He was, you are informed, the pupil of no less a warrior than Parasurama. He is usually called the Grandfather.

The warriors of Hastinapur are trained and led by Dronacharya who himself is a great warrior and also an old pupil of that great hero, Parasurama. Their minister, Vidura, who is coming with Aunt Kunti, is famed for his wisdom. Their policies are, you are told, often guided by no less a person than the venerable Veda Vyas, the Master of all learning, revered throughout the Aryan world.

On her arrival, you find that Aunt Kunti is very maternal in the way she treats you. Though she has never seen you before, she immediately recognises you, embraces you and smells your head in endearment.

'You have been a very bad boy, Krishna,' Aunt Kunti says in her inimitably sweet voice and with a laugh, tilting your chin. 'I have heard so much about you.'

Then she falls at Father's feet and hugs Mother with an effusive cordia-

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lity. These two, as they stand together, each one laying her head on the other's shoulders for some time, smiling and crying alternatively, make a fine pair. Both have been through trying times and that gives them a common bond of suffering.

The five sons of Aunt Kunti are very attractive. They are handsome and well-built. Each one is faultless in his behaviour. The eldest, Yudhishthira, bears himself with a serene dignity even at this age; he is barely three years older than yourself. The second son, Bhima, though a head shorter than Balaram, is all muscles. His face is jovial and his eyes twinkle with fun. When you fall at his feet, as behoves a younger brother, he responds not in the usual way by placing his hand on your head; he gives you a resounding smack. It smarts for a time, but it shows his open-hearted affection for you.

The third son of Aunt Kunti, Arjun, carries a bow and arrows. He is about your own size—perhaps a little thin. He is well-shaped and has very intelligent eyes. He is remarkably well-mannered. When he falls at your feet —as he is younger than you—he does it with perfect grace. You immediately feel attracted to him, and embrace him with warmth.

The two younger boys, Nakula and Sahadeva, who are twins, are smaller in size, slender and shapely but very intelligent. They know that they are the juniors of the family and treat you with great respect.

●●●

When the elders leave, the five brothers—they are all called Pandavas after their father—surround Balaram and you, and immediately Bhima, with a genial laugh, puts a blunt question to you.

'Now, Krishna, tell us the truth,' he says. 'Are all the stories about you true or you have invented them?' In another man's mouth, this question would have been offensive, but the wholehearted laugh and the affectionate glance which accompany it belie the tenor of his words.

'I do not know what stories you have heard about me,' you say with an equally affectionate smile. 'It depends upon whether the people of Hastinapur can invent good stories or not.' He—this Bhima—is an immensely likable fellow.

'Now don't be clever, Brother,' says Bhima, patting you on the back. 'Is it true that you killed Putana and Bakasura, Keshi and Arishta? Did you capture the fiery Kaliya? Did you lift Mt. Govardhan? Tell me the truth,' Bhima goes on asking, fastening his two hands on your shoulders.

'And made love to milkmaids too?' Arjun adds with a smile. His smile is very winning.

You had never expected such an effusion of affection from your cousins. You put a hand round Bhima and ask him 'What do you think I did, Bhima? Did I invent those deeds?' Your eyes are laughing too.

Balaram blurts out: 'And is it that we also invented the story of killing Kamsa, Chanur and Mushthika? Why don't you ask the people of Mathura as to what we did?'

Yudhishthira, the eldest of the five brothers, intervenes for the first time. He has a quiet, dignified way of talking. 'Brother, please forgive Bhima for

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being so impatient. But your chief, Shanku, who came to Hastinapur to invite us, told us so many things about both of you that we mixed up things as to what you did and what you did not. We want to know all that happened.' Then he turns to you and says in a gentle voice: 'Don't misunderstand Bhima. His way of talking is his own. All these days he has been talking with great pride about the wonderful things which you have done. He is full of them.'

'No, you are quite wrong, Brother,' says Bhima with his loud and good-natured laugh. 'If you, Krishna, have done all these things, I am frightfully jealous of you. I wish I could kill some of my cousins, say Duryodhana and Duhsashana, and wring the neck of that charioteer's son Karna, the same way you killed your maternal uncle.'

Yudhishthira, with a smile, raises a warning hand. 'Bhima, let us not tell Krishna and Balaram our family secrets all at once.'

'Anyway I would like to hear all about your wicked cousins,' says Balaram for once getting into the spirit of the banter. 'When you decide to finish them off, call me and we shall do the job together.'

There is no use talking about their unhappy lot in Hastinapur. You, therefore, change the conversation. 'Forget all about us,' you say. 'Tell us all you have learnt—*Vedas* and *Shastras*—and of the wonderful weapons which your *Guru* must have taught you to use. You have such excellent training, while we are two ignorant cowherd boys. We are going to school when you have practically finished your school-days.'

'But you have achieved something which we will perhaps never be able to in the whole of our life,' interposes Arjun with his winsome smile. 'You rescued Mathura from a tyrant.' His voice is full of admiration and he looks at you in a very loving manner.

'———and saved *Dharma* also,' says Yudhishthira.

'———and made powerful enemies all round,' you say. Every one laughs outright at what you say. They don't realise that it is all too true.

'We shall come to your rescue whenever you want us to,' assures Bhima.

'Don't be so sure,' says Arjun. 'Perhaps Krishna and Balaram will have to come to our rescue.'

You see the unhappiness in the eyes of Arjun and in a serious voice you ask: 'Are you so bad as that?'

'You could scarcely realise how unhappy we are,' replies Arjun in a sad voice which appears to suppress indignation. 'People think that we are cadets of the House of Kuru. In fact, we are its helpless dependants.'

'Now let us not make ourselves miserable by thinking of miseries to come. Let us enjoy ourselves while we are together today,' breaks in Balaram. He does not like sad reminiscences. 'Bhima, I am told you are an expert wrestler. Come along with me, we will teach each other a few tricks.'

'And, brothers, I would like to take you for a swim in the Yamuna,' you say to the rest.

'No. I want to go and tell Uncle all the news of Hastinapur. Mother wants Uncle Akrura to come with us when we return to Hastinapur,' says Yudhishthira as he leaves with Sahadeva.

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'I would also like to go to Mother, but I would not be happy till she is comfortably settled,' says Nakula and follows Yudhishthira.

So you two, Arjun and you, are left to yourselves. 'Let us go and swim. But tell me the latest you have learnt, say in archery. I am told that you are a master of the art,' you say, and place a hand affectionately on Arjun's shoulder, leading him towards the river.

'The latest I learnt was to shoot at a target in the dark. That annoyed Gurudeva Dronacharya very much,' says Arjun a little modestly.

'What was it?' you ask.

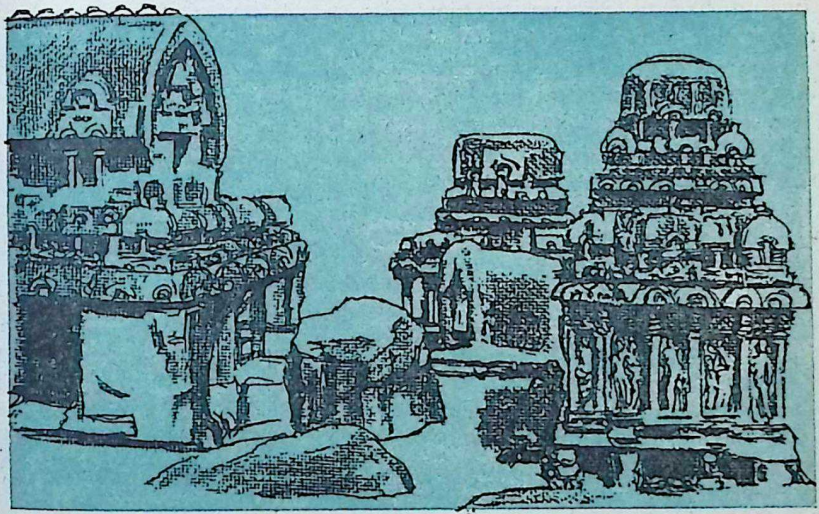
'One day, while I was sitting for my meal, there was a strong wind and the light was blown off. As I continued to eat, the thought came to me that if my hand could carry food to my mouth in darkness, why could I not send my arrow to its target in darkness. Then I underwent the training, night after night, shooting at a target in the dark. It required long and continuous practice. But then ultimately I could do it,' says Arjun, looking at you to find out whether his achievement is taken by you as a boast.

'Your Guru should have been happy about it,' you say.

'I think he was. But as things are at Hastinapur, he could not show that he was happy. If we ever outstripped our cousins, he would immediately be blamed for not teaching them well,' confesses Arjun.

'But I hope all of you excel them,' you say.

'Perhaps we do,' says Arjun laughing. He has a very friendly, shy way of laughing. 'That is our trouble. Our cousins and even our Uncle, the emperor, would be very happy indeed had



Pandava-Ratha: Mahabalipura

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we turned out to be stupid.'

And then we plunge into the river, swim, perform tricks and are happy as water-birds. As we are enjoying our bath, Yudhishthira, Bhima, Nakula and Sahadeva come for their bath. Bhima leaves his brothers to bathe in shallow waters, plunges into the river, swims to where we are, tries to make fun of us by pressing our heads under water and dashes out before we can catch him, laughing all the time. Then the four of them leave for the palace.

Arjun and you come out arm in arm and fling yourselves on the river bank and close your eyes.

After some time, you open your eyes. 'Arjun, is it true that you were born of God Indra?' you ask, for you are reminded of a promise which you had made to a god.

'The venerable Vyas told me about it. And so did Mother,' says Arjun.

'That explains it,' you say.

'What explains what?' asks Arjun.

Now that he has asked the question, you would like to disclose to him what none but you know.

'You know, in Vrindavan I induced the people not to celebrate the Festival sacred to God Indra. People were doing it out of fear of the god. I told them not to worship the god out of fear. So we began to celebrate the festival in which we worshipped Govardhan, the trees and the cows. Then God Indra was wroth. He poured thunder and rain and lightning on us. All our people would have been washed away but for Giriraj, the Lord of Mountains, who rose cubits high to accommodate us. Thus we vanquished God Indra,' you say.

'Then?' asks Arjun.

'When Indra was humbled, we performed a sacrifice in his honour. Then one day as I was grazing the cows, he came to me in a sort of daydream. "Krishna, you were right. I want the worship of love, not of fear." I did him honour by prostrating myself before him. Then I said to him: "Yes, I want you to love us, not frighten us." He said: "I only frighten the cowards. The brave I love and honour." Then he said to me: "Will you do me a favour?" I said: "Certainly." The god said: "I have a son. Stand by him. Promise me." I said "Yes, I promise." Then he disappeared without telling me who his son was and where he was to be found. I was all along wondering where I would find Indra's son. Then, Mother, the other day, told me that you are Indra's son. Now I have found you,' you tell Arjun as you lead him by the hand.

'I wish we could always be together,' Arjun says sincerely.

'We shall,' you say, for you feel sure about it. Now you have not one brother but six. The vista rises before you of all the seven of you working miracles to re-establish Dharma and reconstruct the sordid world which surrounds you.

But you feel convinced that that will depend on your being able not to dissipate your energy like other Princes but stand for Dharma above everything else and gather round you all those who are prepared to do so themselves.

But above all, you have to do the thing that faces you—become a *perfect brahmachari,* while you are one. Then time will show you the next step.

[To be continued]

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STATESMEN *and* GENERALS

SIR IAN JACOB

IN the last few years there has been a spate of books written by men who took a leading part in the war. Nearly all of these have been autobiographical, giving an account of the events which took place as known to the author, but also including criticisms and judgments made at the time or subsequently. There is good reason to suppose that the people who read these books find themselves somewhat confused. First of all, they have been surprised by the strength of the criticism levelled by the writers at other leading military and political figures, many of whom occupied, and now occupy, dominant positions. It is true that these criticisms have not aspersed their characters; but they have called in question their strategic grasp and their military skill. Secondly, many people find it difficult to draw a clear picture of what really happened from accounts which differ, if not about the basic facts, at any rate about the surrounding circumstances. Thirdly, people become confused about the relationship between the various military authorities and between the military leaders and their political masters. They find it difficult to understand the respective roles of the statesmen, of the chiefs of staff and the commanders in the field. Let us try here to sort out the responsibilities and throw light on the methods which were adopted by those who conducted these great affairs.

II

No one should be surprised by the fact that there were differing opinions, arguments and deep personal rifts. A great war is no light matter. The whole existence of the nation is at stake. As time goes on, the weaker men are eliminated and those who achieve and retain power, either civil or military, are the tough and the strong. Such men have powerful convictions, both personal and national. They have thousands of lives in their hands. It is not surprising, then, that there should be controversy, particularly within an alliance.

While the war is still in progress most of this controversy remains secret, especially when the outcome of the operations is seen to be successful. This was true in the last war, particularly from 1942 onwards, when the Allies held the initiative. It was not so true in the First World War. Then the lack of success, the enormous casualties and the changes that took place at the top revealed a good deal of what was going on. After 1942, however, what the public saw was a series of apparently harmonious conferences followed by victorious opera-

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tions. The war ended with a blaze of adulation for the triumphant victors. Only now do the controversies come fully into the light of day.

On the question of what really happened, and why, many years will pass before final assessments can be made. Both official histories and numerous individual accounts are being published, and as time goes on further documentary sources will become available. Eventually historians will establish an approximation to the truth. They will always be confronted, however, with two difficulties.

First, they cannot recapture the atmosphere of the time or evaluate the pressures bearing at any given moment on the principal actors. It is here that the accounts of individual participants may help, because each makes some contribution to the ultimate truth and paints in a fresh piece of the canvas of human action.

Secondly, there cannot be a totally objective observer, or even historian. Each is bound to see things through his own national spectacles. Each is unconsciously governed by historical modes of thought and the judgment of each is to some extent swayed by considerations of national interest. For this reason, even though they may come very close to accuracy on the main facts, they will find it exceedingly difficult to weigh the great strategic controversies and arrive at definite judgments on the merits of the views so strongly expressed by the leading figures. Furthermore, they and their readers alike now see the results that flowed from the decisions actually reached; what might have happened if other decisions had been taken can only be the subject of conjecture.

The difficulty can be illustrated by reference to one of the great controversies which arose after the successful breakout from the Normandy beachhead. After a crushing defeat, the Germans were in full retreat, pursued by the Allied armies. Up to this moment General Montgomery had been exercising command of the British and American armies. Now he was relieved of this responsibility, which was assumed by General Eisenhower. Montgomery held the view that the war could be brought to a rapid conclusion if one strong thrust were made by a single Army Group, all other forces being halted so that the logistical resources could be concentrated to maintain the momentum of the thrust. General Eisenhower, on the other hand, decided that the advance should continue on a wide front until all the armies had closed up to the Rhine, after which a powerful attack would be made across the river to isolate the Ruhr and drive on into the heart of Germany. The British Chiefs of Staff supported Montgomery. The American Chiefs of Staff thought that the question should be decided by General Eisenhower as Supreme Commander, and they were not prepared to interfere with his conduct of the battle.

The controversy was naturally vigorous and prolonged. I say naturally because great interests were at stake and powerful men held deep and sincere convictions which they were bound to express. What happened is there for us all to study. What we can never know is whether any other course of action would have pro-

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duced better results. Each one of us must draw his own conclusions, and these will inevitably be influenced by personal and national considerations. Most of the principal actors have recorded their opinions. Although, as in all human affairs, personal relationships to some extent coloured their judgments at the time, their main motive was quite simply the desire to bring about victory as quickly as possible. They certainly thought that their own views were soundly based and it is no discredit to them that they criticize the perspicacity and skill of the colleagues with whom they shared the responsibility and with whom they disagreed.

III

To understand the individual accounts that are appearing, one needs a clear grasp of the status and responsibilities of the various authorities, civil and military, who participated in the conduct of the war. Who were these authorities and how did they interact? Let us look first at the national arrangements in the United Kingdom.

There were three principal British authorities. In the first place there was the Cabinet, answerable to Parliament and to public opinion. The essence of the British political system is that the Cabinet is collectively responsible for all the deeds of the Government. It holds power for as long as it can retain the support of the majority in Parliament. In the Second World War the Cabinet possessed two characteristics not normally present in peacetime. From May 1940 onwards it contained members drawn from all parties in Parliament, and was therefore unlikely to fall unless the great body of public opinion turned against it. Then, it had at its head Mr. Churchill, who not only was Prime Minister but was also Minister of Defence. By virtue of this combination of offices Churchill was in a position to ensure unified control over the whole war effort, to inject political policy into the field of military operations and to interpret military strategy to the Cabinet. As time went on and confidence developed, the Cabinet increasingly devolved their collective responsibility for the conduct of the war to Churchill, who dealt personally and directly with the Cabinet's military advisers.

These military advisers were the three professional heads of the Navy, the Army and the Air Force. Together they constituted the Chiefs of Staff Committee. Not only did they have a collective responsibility for strategic advice to the Cabinet, but they also had the responsibility for carrying out the strategy which they had recommended, once it had been approved by the Cabinet or by the Prime Minister and Minister of Defence, acting for the Cabinet. The Chiefs of Staff Committee had come into existence after the experience of the First World War had shown the fatal results that flowed from diverse and some times irresponsible advice reaching the Cabinet from uncoordinated sources. When the Second World War broke out it had been in existence long enough to have "run itself in" as a piece of machinery, and was in a position to create and execute a military policy with an efficiency unknown in our previous history.

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The Chiefs of Staff Committee had the duty to survey the whole scene of military activity, and, subject to the supreme civil authority of the Cabinet, to issue instructions to the commanders of all three services in all parts of the world. From this it follows that the responsibility of the commander in a particular theatre of war lay in planning and conducting operations so as to give effect to the directives received from the Chiefs of Staff, using to the best of his ability the resources allotted to him. The degree of control exercised by the Chiefs of Staff over a commander-in-chief might vary according to circumstances. There might be occasions when this control would be more rigorous than usual because the Chiefs of Staff would have to insist on a given line of action based on their wide view of the whole military situation and their knowledge of the state of the national war effort, or in order to secure compliance with conditions imposed on political grounds by the Cabinet. In general, however, the aim of the Chiefs of Staff would be to give the commander-in-chief in the field freedom of action, and to refrain from back-seat driving.

It can be seen that things have greatly changed since the days of Napoleon, or, to take a British example, from the days of the great Duke of Marlborough. Then the commander-in-chief would visit the capital during the winter lull in operations and take an active part in framing political policy. He would then return to conduct the summer campaign, and would himself carry on political and military negotiations with allies. Since Napoleon was omnipotent, after he had decided upon political policy and resolved on military action he would himself take the field and conduct the campaign. Today the three levels of responsibility are clearly defined. The Government takes care of all political action; the Chiefs of Staff formulate grand strategy; and the commanders in the field conduct the operations in their respective theatres.

Since the arrangements in the United States were very similar to those in the United Kingdom it was comparatively easy to set up Allied machinery to conduct the war. We also had the advantage of a common language. But just as apparently identical words often had quite dissimilar shades of meaning, so although the American governmental organization and distribution of authority appeared to be the same as ours it had many subtle differences. These worked at times to make the solution of awkward problems between the two Allies more difficult.

The same three tiers of authority existed in the United States. The prime civil authority lay with the President. In some respects his position was more clearly defined than that of the Prime Minister. He had more complete executive responsibility and he was Commander-in-Chief of the American forces. He was also Head of State. But he had a far less organized and coordinated governmental machine through which to operate. The U.S. Joint Chiefs of Staff corresponded almost exactly to the British Chiefs of Staff, and the two groups came together naturally and easily to form the Combined Chiefs of Staff. At the third level were the commanders in the field.

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In the British view, the American authorities—including even the President—appeared to regard the war much more than we did as a purely military affair. Obviously the first aim in wartime is military victory. Indeed, Mr. Churchill, speaking to the House of Commons in May 1940, said: "You ask what is our aim? I can answer in one word: Victory." Nevertheless, once it can be seen that victory is assured, political considerations must come increasingly to the fore. What finally matters then is that the outcome of the military operations shall have created a much more favourable political situation than that which existed when the war began. It seemed to us that the United States authorities were slow to realize this. Consequently we felt that the President was inclined to leave too much freedom of action to his Chiefs of Staff and did not inject into their thinking the vital political considerations which would so deeply affect the post-war situation. Similarly, the U.S. Chiefs of Staff gave great freedom of action to their theatre commanders and were disinclined to impose conditions to govern their strategy. Right up to the end of the war they considered that purely military considerations must prevail, and that the judge of these must be the Commander-in-Chief. The immense and increasing military power developed by the United States produced a feeling of self-sufficiency and led to some disregard of the political necessities of the European situation. On occasion they produced those feelings of exasperation that now become evident in the post-war accounts being published by British writers. Conversely, the views expressed by American military writers show their natural impatience with allies who, they felt, were introducing ideas the validity of which they did not appreciate and which merely tended to hamper the progress of the great tide of American military might.

These difficulties should not be exaggerated. There were irritations and arguments; there were misunderstandings and personal antagonisms. Nevertheless the simple combination of President and Prime Minister, with the Combined Chiefs of Staff guiding and sustaining largely integrated field commands, produced by far the most successful warfare-by-coalition known to history. Never have two such powerful nations combined in an alliance with such a degree of harmony and with such absolute success.

Apart from the benefits of an easy dovetailing of the two sets of organs of authority, other advantages were secured to the Allies by the nature of the two principals—the President and the Prime Minister. Both were determined to work hand-in-glove, and as time went on they developed a close friendship. Both saw clearly that the close combination of the powers of the English-speaking world was of an importance that over-rode all other considerations. Thus, although divergences of policy arose in relation to France and to China, and although their methods of handling Stalin gradually evolved on different lines, the structure of collaboration that these two men built did not break fundamentally. They were men who knew the value of loyalty and who put their trust in the military leaders they had

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chosen. Except for the replacement of Admiral Pound, who died in harness as First Sea Lord, the Combined Chiefs of Staff remained to the end as composed in January 1942.

It is evident that the President and the Prime Minister, starting with dominant constitutional positions and building up equally dominant personal positions, could have executed their power almost as they wished. They could, for example, have determined military as well as political policy by themselves issuing instructions to commanders in the field. They might have gone in the direction taken by Hitler, who assumed complete control of strategy, and in the end of tactics too. It was often suspected in England that Churchill, who had fought as a soldier in several campaigns in his youth, was bent on setting himself up as the supreme military authority. However, neither he nor the President did anything so foolish. Jointly they gave political guidance, where necessary, to the Combined Chiefs of Staff; they saw to it that the military strategy proposed was on a scale, and to a timetable, that they could approve; and they determined that it was likely to secure the results that would not only be militarily advantageous but would further the political interests of the alliance. It was the Combined Chiefs of Staff who drew up the military strategy and plans, who allocated the resources and who instructed the field commanders.

It is fair to say that the Prime Minister seemed to take more hand in discussions with the British Chiefs of Staff in the formulation of military policy than the President did on his side. Roosevelt seemed more inclined to leave things in the hands of General Marshall. If this was so, it came partly from the different temperaments of the two men and from the disparity in the total resources that each could muster for the war. Up till 1944 this disparity did not effectively exist; but at that point the American potential was increasing by leaps and bounds whereas the British potential was stationary or declining. Churchill had to look more closely at the use which the military leaders proposed for the limited national resources. The important point, however, is that neither the President nor the Prime Minister ever over-rode his military advisers except for political reasons.

Another aspect of control that assumed increasing importance as the war came to a climax, and as the forces deployed in the various theatres of wars became increasingly powerful, was the degree of authority to be granted to a Supreme Commander. On this point there was some difference of opinion between the Americans and the British. The British held that the Chiefs of Staff, in close touch with their governments, must retain strategic control over all theatres, particularly as the approaching end of the war made political considerations of growing importance. The Americans preferred to give the Supreme Commander a broad directive and then leave him free to decide all points as they arose, military considerations being dominant. A good proportion of the disunity that prevailed from time to time stemmed from this divergence of outlook. On the landing in the South of

(*Continued on page 52*)

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ASOKA THE GREAT

[C. 274-235 B.C.]

Dr. Radha Kumud Mookerjee

SOKA is a unique character in the annals of royalty and indeed, as a man too.

H. G. Wells considers him as the greatest of kings.

He was great as the ruler of an extensive dominion (*mahalake hi vijite*) which was large like *prithivi*, as he himself describes it in his proclamations written on the rocks of ages (Rock Edicts XIV and V). This far-flung empire, extending from Persia to Ceylon, was his legacy from his grandfather Chandragupta who had acquired it by his conquests.

One of these was the eastern part of the Syrian Empire under its king Seleukos who conquered India under Chandragupta in about 304 B.C. but was defeated and had to cede to the victor the provinces called Gedrosia (Baluchistan), Aria (Herat), Arachosia (Kandahar) and Paropamsidae (Hindukush).

Thus Asoka as his successor came to rule over a greater India which extended from Syria (Persia) to Tamraparni and was able to call the Syrian king Antiochus II (Amtiyaka) as his immediate neighbour (*Anta*).

The only addition he made to this empire was Kalinga which he conquered by a bloody war against an unconquered (*avijita*) people, cultured and socially advanced, whose heroic defence of their liberties against the aggressor resulted in colossal carnage and casualties in dead, wounded and captives.

This bloody battle wrought at once a moral revolution in Asoka who forthwith forswore all war as an absolute evil and changed completely from the cult of violence to that of *Ahimsa* or non-violence.

Thus Asoka's title to greatness was not only territorial but moral, not merely the geographical extent of his empire, but rather the principles of its administration.

He stands out as the pioneer of Peace, peace between man and man, and between man and every sentient creature, for the sanctity of life and for abolition of violence in every sphere, domestic and foreign, internal and international.

He organised measures for the relief of suffering of men and animals by

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provision of medical treatment (*chikitsa*) with medicines derived from sources such as "herbs, roots and fruits" (*aushadha-mula-phala*) obtained by import where necessary and also by cultivation in the country of medicinal plants in specialised botanical gardens or plantations (Rock Edict II).

In his Rock Edict III, he reports that his humanitarian measures were making good progress in the country and also in the states on its frontiers (the *Antas*), while his religion of universal brotherhood impelled him to despatch to the more prominent foreign, western countries fully-equipped medical missions charged with the duty of introducing to them these measures of social service and welfare.

The Kings of these Western European countries who were his contemporaries are mentioned by him in the Inscriptions (RE XIII) as follows:

(i) Antiochus Theos II (*Amtiyoko nama yona Raja*) (261-246 B.C.) of Syria; (ii) Ptolemy II Philadelphos (*Turamaye*) (285-247 B.C.) of Egypt; (iii) Antigones Gonatas (*Amtikini*) (278-239 B.C.) of Macedon; (iv) Magas (*Maka*) (300-250 B.C.) of Cyrene; and (v) Alexander (*Alikasudaro*) (273-258 B.C.) of Epirus.

As to the States on his frontiers within the purview of his humanitarian work, RE II mentions the Cholas, Pandyas, Keralaputras (modern Kerala State) and Satyiaputras of the South up to Tamraparni; in the north-west, Yonas, Kambojas, and others; and in the interior Bhojas, Pitimikas, Andhras and Palidas.

From the measures for the relief of bodily suffering by treatment of physical diseases, Asoka went on to apply his idealism to a wider sphere, that of relieving mankind itself from the scourge and suffering of war.

He proposed the outlawry and abolition of war itself as an absolute evil (*adharma*) and replacing bloody conquests by what he calls *Dharma-Vijaya*, the conquest of righteousness, the Triumph of Truth which is won by the willing consent of the conquered to be converted to this new doctrine in a feeling of spontaneous devotion (*priti-rasa*).

He declared that "there should not be any fresh conquest by violence" (*navam vijayam ma vijetaviya*). He applied this doctrine of Peace first to himself by stopping at the conquest of Kalinga as his last conquest in life.

Asoka was thus the first in history to declare disarmament and abolition of war as the foundations of universal Peace, and to apply to his own empire the principles that he preached.

These principles humanity has been still struggling to achieve through internaional institutions like the League of Nations and its successor, the U.N.O.

Asoka was thus far ahead of his age in his moral and political idealism.

He was more anxious to preach peace and spread morals than to extend his territory. By his Peace and Welfare Missions, he was building up a larger spiritual dominion and Kingdom of Righteousness, an empire of thought resting on the force of law, and not on the law of force.

He now devoted himself most assiduously to the moral uplift of his people by creating a separate Ministry of Morals which embarked on a

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whirlwind campaign for mass instruction in righteousness.

In his Inscriptions, he insists on the purity of the home and cultivation of domestic virtues as the foundation of religious life.

He lays a new emphasis on the view that religion is more a matter of conduct and character (*dharma-mangala*) than rituals and ceremonies (RE IX).

He points out that the best of gifts (*dharma-dana*) was not that of material perishable goods but the gift of character (RE XI).

In a country of multiplicity of sects and creeds, he emphasized toleration as the primary religion which must recognise that there is a *sara* or essence which is common to all religions, a universal moral standard as their fundamental basis.

This spirit of toleration is to be cultivated by followers of different religions by (1) coming together in assemblies (*samavaya*) to discuss their different doctrines in a breadth of outlook (*bahuka*); (2) studying their different religious texts like a *Bahusruta* and (3) restraining thoughtless criticism (*vachoguti*) (RE XII).

But Asoka was not merely an idealist and a religious reformer. He was also great as a builder. He was a builder of cities and palaces, of *stupas* and *viharas*, of rock-cut caves, and monolithic pillars and also of public works of utility of different kinds.

The Chinese traveller, Fa-hien, seeing his palace at Pataliputra, after a lapse of over 600 years, saw the royal palace and halls still existing now as of old, and as the work not of men but of spirits which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture work in a way which no human hand of this world could accomplish.

Samrat Asoka

He built *stupas* as high as peaks of hills (*girisringa-kalpaih*) as described by the Divyavadana. He had caves cut as the abode of ascetics in the Khalatika hills of Barabar and Nagarjuni near Gaya, with their walls shining like mirrors.

The polish of the Asokan pillar is "the despair of modern masons" (Marshall). It was so shining that Tom Coryat and Whittaker (Kerr's *Voyages and Travels* IX, p. 423) coolly described it as "a pillar of brass", the Chaplain Terry as "a pillar of marble", and Bishop Heber as one of "cast metal".

The pillar also is an example of the

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art of dressing, chiselling, and shaping of stones. The capitals of the columns were shaped into figures of animals which Marshall considers as "masterpieces in point of both style and technique, examples of finest carving".

The location of the pillars at their appointed sites presented a difficult problem of transport. They were huge monolithic shafts with a weight of 50 tons and height of 50 ft. which were hewn out of the neighbouring quarries of Chunar hills, fashioned at the central workshop at Pataliputra and transported to distances of 1,000 miles to be located at remote places like Meerut.

The *Tarikhi-Firozshahi* states that Sultan Firoz Shah Tughlak, to remove the Asokan Pillar from Topra (Ambala) to Delhi, had to employ the labour force of 8,400 men pulling at the 42 wheels of a cart to carry it. But, according to the Persian Mss., *Sirati-i-Firozshahi* of A.D. 1370 (20th year of Firoz Shah's reign), elephants were first tried and then 20,000 men for carrying the pillar to the river, placing it on boats, and for subsequent operations ending in its re-erection at Firozabad in Delhi (see *Arch. Memoir* No. 52 on Kotla Firoz Shah). Firoz Shah also removed to Delhi the other pillar from Meerut.

Mauryan engineering was quite up to solving these difficult problems of transport and haulage of stupendous weights by suitable mechanical contrivances.

It has also to its credit the construction of the earliest reservoir and dam for irrigation in India in Saurashtra.

According to the Inscription of the Saka King Rudradaman I of 150 A.D. a beautiful lake (*tataka*) aptly called *Sudarsana* was constructed on the hills named Raivataka and Urjayat in the Saurashtra Province of the Maurya Empire with its governor (*Rashtriya*) named Pushyagupta Vaisya under emperor Chandragupta Maurya.

The reservoir was created by damming up the flow of the hill streams Palasini and others, and equipped with "conduits (*pranali*), drains, and means to guard against foul matters" by the Yavana Governor of Saurashtra named Tushaspha under Asoka.

Lastly, Asoka's greatness is proved by his solicitude for the welfare of the masses and the travelling public by the construction of public works of utility which included "(a) planting of shade-giving banyan trees and groves of mango trees on the highways, (b) providing wells (*udupana*) at every half *kos* of the roads, (c) construction of rest-houses (*nishadya*) and (d) providing watering places (*apana*) for use of men and cattle" (PE VII and RE II).

Asoka is also unique in leaving behind him a record of his work in Inscriptions which read like his autobiography. The Inscriptions are incised on stone, on rock and pillar to be read as his permanent proclamations of righteousness by the masses for whose convenience they were located and distributed all over his far-flung empire from Shahbaz Garhi and Mansehra in the north-west to Mysore in the south, Kalsi in the north, Dhauli in eastern India, and Maski and Kurnool in the Deccan.

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Goddess DURGA

M. V. Sridatta Sarma

मंत्राणां मातृका देवी शब्दानां ज्ञानरूपिणी।
ज्ञानानां चिन्मयातीता शून्यता शून्य साक्षिणी।
यस्याः परतरं नास्ति सैषा दुर्गा प्रकीर्तिता॥

"She, who is the mother of the sacred texts, whose form consists of the knowledge of words and sounds, whose knowledge (cognizance) transcends intelligence, who among the void serves as the witness of non-existence (Absolute). She, other than whom there cannot be any, is declared as Durga."

(Devyatharvasirsa).

HINDU philosophy and theology recognise the meditation of the Absolute in the unconditioned (*nirguna*) and the conditioned (*saguna*) aspects. In the former case, the aspirant contemplates on *sat, chit* and *ananda* (Being, Consciousness and Bliss). In the latter, the Infinite is viewed in relation to tne Universe as its source, guide and also as the omniscient and omnipotent Lord, who extends His Grace to all alike in the same manner as they approach. Thus, recourse is had to a symbol to represent the Supreme Spirit for purposes of worship. Generally, this symbol may consist of a word or syllable like the *pranava,* or an image (both physical and mental). This in turn depends on one's persuasions and serves as the Personal God.

The worship of Devi (godhead conceived as a female principle) is also recognised from time immemorial. Sri Sankaracharya includes Devi in his *panchayatana* or five-fold form of worship (Devi, Siva, Vishnu, Surya and Ganesa). The Saktas maintain that without the association of Sakti, nothing could be achieved by the Absolute Brahman. Also Sankara says in *Soundaryalahari*:

शिवः शक्त्या युक्तो यदि भवति शक्तः
प्रभवितुं। नचेदेवं देवो न खलु कुशलः
स्पन्दितुमपि॥

Sakti is energy personified. It is the psychic power which is centred in the human body. In Yogasastra, six cosmic planes are recognised with Mooladhara at the base and the Ajna at the summit. The *ojas* or energy flows through a channel (*nadi*) by name Sushumna and passes through the planes or nerve-centres and enkindles the latent Kundalini power. In the last centre Ajna, the Sakti becomes manifest in the form of a flash of light. These centres have their *gunas* or constituents (primordial modes) *viz*: (1) the *sattva* representing purity and knowledge, (2) *rajas* indicating passion and restless activity and (3) *tamas* which constitutes ignorance or

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indolence (a state of inertia). The planes are also identified with the *vyahrtis* or *lokas* (Bhuva, Suva, Maha, Jana, Tapa and Satya). According to Achyutananda, Sakti is identified with the three aspects of force (*Jnana* or consciousness, *iccha* or desire, and *kriya* or activity.

Sakti also implies the three stages through which the entire universe consisting of both macrocosm and microcosm have to pass (projection, preservation and dissolution). The functioning of the Trinity in the three phases are assigned to or associated with Saraswati, Lakshmi and Kali (the consorts of Brahma, Vishnu and Maheswara), who in turn sprang up from the Supreme Mahalakshmi.

In the Devyatharvasirsa hymn, a revelation is made by Devi to the gods thus: "I move with the Rudras as also the Vasus, the Adityas and the Viswa group of gods; I hold both Mitra and Varuna; I am Indra, Agni as also the Aswins; I preserve Soma, Tvasta (divine architect), Pusan (sun) and Bhaga (one of the twelve forms of the sun). I maintain Vishnu (who manifests himself and moves about in the three worlds), Brahma as also Prajapati. For the sake of the householder, I receive the wealth in the form of the oblations at the Soma sacrifice. I am the Supreme Spirit controlling the Universe. I am the granter of the desires cherished by the aspirants. I am the Spirit presiding over all sacrifices. I provide space for the released souls in the ethereal regions, in water and in the intermediary zones. My position rests in the intellects of persons, who always meditate on the form of the Self. The person who meditates on Me will achieve celestial bounties."

Devi represents speech also. Says a hymn of the *Rigveda* thus: "The divine speech has its genesis from Devi and the omniscient beings speak of it. Let Devi confer strength by the sweet and mellifluous sounds (voice) and the milch cows in the form of speech entertain us."

In Puranic lore, Goddess Durga is described as a Vaishnavi Sakti. According to the *Suprabhedagama*, "She is the dear younger sister of Vishnu springing out of Adisakti." In a hymn of the *Taittiriya Aranyaka*, there is a description of Durga. The devotee offers supplications thus: "I seek refuge in Durga, who possesses the colour of fire, who blazes forth by Her austerities (or power), consorting with that self-luminous Lord and who is always worshipped by Her devotees with a view to obtain the fruits of their actions; this, my obeisance to You, who serve as a barque for taking one to beatitude."

Durga means one who is inaccessible. She causes obstacles to ill conduct (*Durgam durgamam devim duracaravighatinim*). She is one who assists in crossing the ocean of mundane existence. The worship of Durga is either directly or indirectly associated with the Saiva cult. Durga is worshipped in many forms of which Navadurga is also one.

Generally speaking, the autumn or *saratkala* is associated with diseases and other ills being a period of danger. So, the worship of cosmic energy is enjoined. In benedictory verses, we see that the aspirants pray that they may be spared for a hundred au-

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tumns. States the *Durga Saptasati* thus: "One, who with fervent devotion conducts the Mahapuja annually during *saratkala,* recites or hears the readings relating to *Devi Mahatmya* will get himself absolved from all torments and afflictions. There is no doubt that he will obtain great possessions of wealth (including corn) by My Grace."

Durga is worshipped for nine days during the Navaratri commencing from Aswina-sukla-padyami. In the *Devi Bhagavata,* the worship of Devi during the nine days of the waxing moon in Chaitra and Aswina is held to be obligatory. The eigth day of Aswina is held sacred to Goddess Durga. For, on this day, Devi vanquished the Titan Mahisha. Hence She is otherwise known as Mahisha-suramardini.

The *Varaha Purana, Vamanapurana* and the *Devi Bhagavata,* as also the *Mahatmya* describe the stories relating to the destruction of Mahisha (the buffalo demon), the very embodiment of Avidya. According to the version given in the *Devi Bhagavata,* the fiend Mahisha was the son of a demon Rambha. His mother was a lovely she-buffalo (Mahishmati). He performed severe austerities and prayed Brahma that he should be rendered immune from death at the hands of the Devas, Raksasas and men. He wished that if at all he should meet with death, it should be only through a woman. For, he thought that a woman would not be a match for him in a combat or strong enough to vanquish him. The demon became very powerful and harassed the Devas. Indra's capital was besieged and all his possessions seized. The three worlds were subdued. The Devas in turn met together. Suddenly, all the gods emitted flames of anger from their eyes and countenances. From this came forth a mountain of effulgence. From this *tejas,* sprang up the form of a maiden with eighteen hands. The gods in their turn gave this paragon of beauty all the missiles. Thus Siva gave Her his trident, Vishnu his discus and Varuna a conch. Agni in his turn gave his dart, while Surya a quiver and arrows. Indra's contribution was the thunderbolt. Kubera gave his mace. Brahma lent his rosary and water-pot, while Kala gave his sword and shield. The battle-axe and other weapons were sent by Viswakarma. Himavan, the king of mountains, gave a lion. Various other gods sent various arms as also varieties of ornaments for purposes of decoration.

Chanda and Munda, the two deputies of the fiend Mahisha, who saw the form of Devi were enamoured and gave reports of the goddess who had fixed her habitation on the Vindhyas. The passionate Mahisha was determined to seize Her. He showered encomiums. He seized his army and marched. He demanded that Devi should become his spouse. Devi replied that a custom was in vogue in Her family according to which the wooer should conquer the damsel selected before being united in matrimony. The result was that a battle ensued. Vishnu presented Devi with an armour (as a protection against the weapons directed by the enemies). The battle took a heavy toll and countless demons were slain by Devi's shafts. The strength of Mahisha's followers dwindled gra-

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dually and so he chose to have an open combat. A terrible duel ensued. The Goddess employed Her weapons. Varuna's noose was hurled against the giant; but he escaped it by assuming a tiny form. Devi descended down from the lion and smote him with Her sword. Soon after this, the fiend toppled down senseless on the ground, when Devi trampled him and severed his head. This is the story of the fiend Mahisha as related in the Puranas. Mahisha's associates Raktabija, Sumbha and Nishumbha were also vanquished by Devi in Her terrible forms (as Kali, Chandi and Chamundi). The day on which the demoniacal forces were thus suppressed is known as Kalaratri (Dark Night).

The accounts as given in the *Padma Purana* disclose that the fiend Mahisha was killed by Vaishnavi on the Mandara mountains in the Swayambhuva Manvantara and that he was subdued a second time by Nanda in the Vaivaswata Manvantara.

The story is rather allegorical. Mahisha is a byword for all evils and represents Avidya or ignorance, while Devi represents the Jnana sakti (consciousness) eradicating all that darkness or gloom which pervades. Scholars are inclined to believe that this story indicates the substitution of a goddess for purposes of worship in lieu of the buffalo totem, which was prevalent among primitive tribes.

Like the actor who on the stage assumes different forms, though he has only one (with the object of entertaining the spectators), so for the welfare of the world, the Supreme Spirit though formless, springs forth as if it were a pastime in manifold forms (both conditioned and unconditioned).

Thus, Devi manifests Herself in innumerable forms. She is designated as Vishnu Maya, the essence of all beings (the source of sensation). She settles Herself in the form of intelligence or talent. She enters into beings as sleep, hunger, shadow, power, avidity, forbearance, birth, modesty, tranquillity, lustre, faith, prosperity, steadiness, profession (being in a particular state), faculty of recollection, campassion, propriety (decorum), gratification and nourishment. She manifests Herself in the form of the mother. She appears also as delusion. She is the Parasakti and the presiding power over the faculties of the senses in respect of all beings in whom she has always pervaded. She has stretched out and settled in the form of knowledge into the entire Universe.

Thus says the Goddess: "As and when torment arising from the fiends becomes imminent, then in that case, I for My part descending down will bring about the destruction (termination) of the enemies."

It is a pleasure indeed to enjoy prosperity after experiencing adversity. It is like the lighting of a lamp in pitch darkness. But to revert to poverty from prosperity will only make a living corpse of a man.

—SUDRAKA.

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Sir M. Visvesvaraya, born: 15, September, 1861.

शतमानं भवति शतायुः पुरुषः शतेन्द्रियः
नायुष्येवेन्द्रिये प्रतितिष्ठति ॥

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A CENTENARIAN'S ADVICE

THE way to build a better nation is to build better individuals.

A successful nation is usually composed of citizens, the majority of whom are efficient, of good character and possess a reasonably high sense of duty.

An individual who aspires to be trusted should have character.

The foundation of business, as we know it, is credit. Credit depends upon confidence, and confidence upon character.

The average Indian is inclined to take things easy. The amount of work or effort put in by him in the usual course is small. The efficiency and economic strength of the country are in consequence very low.

One common slogan of the West, the importance of which the Indian citizen has not yet sufficiently grasped, is:

"If you do not work,
Neither shall you eat."

In Western countries citizens work harder, the quality of their work is high and, therefore, both the income earned and the standard of living maintained happen to be comparatively far higher.

If work is done in a disciplined manner by assigning to it a fixed number of hours regularly every day, it will considerably enhance the value of effort.

Hard work performed in a disciplined manner will in most cases keep the worker fit and also prolong his life.

The popular belief, that rest under all conditions benefits health, should be discarded. Many people resort to change of work for relief; it is action-cure, not rest-cure, in their case.

Efficiency implies the possession, in a high degree, of the qualities of diligence, ambition, punctuality, discipline, precision, and a desire to do one's work of as high a quality as possible. Ordinarily, the higher the quality of work the greater will be the reward.

In Western countries the capacity to work in harmony with one's fellow men is highly appreciated. Friendly feeling between individuals to the same extent is lacking in India at present.

The behaviour of every citizen to fellow workers or neighbours should be marked by harmony and courtesy.

—M. VISVESVARAYA

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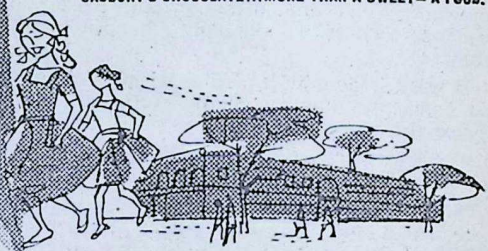

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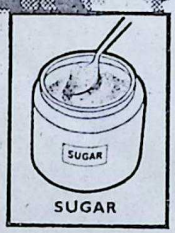

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CADBURY MEANS QUALITY

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The Care of

YOUR CHILD'S TEETH

Dr. P. N. Bansali

THE dictum that the mouth is the gateway to health is truer of the teeth than perhaps anything else, for there is closer relationship between them and general health. Indeed, failure to recognise this will lead to deterioration of health on a double count: one through infection and the other through imperfect mastication. The sooner therefore the child is made aware of this fact the better.

I may not be thought a purist when I suggest that the child be introduced to the dentist as soon as he has grown all the temporary teeth, say when he is three years old. It is only a precautionary measure, for if there are defects like caries, he may attend to it. Of course it is wise to follow it up with six-monthly check-ups. In any event, it is unwise to wait till the child complains of tooth pain, when it may be too late to save the decayed parts.

The widened scope of modern dentistry covers not merely the restoration of lost tooth-structure, but also the preservation of the supporting tissues of the teeth and the oral mucosa in tooth health and disease.

It is true that the milk-teeth will soon fall; all the same they should not be neglected. These are the teeth that help them chew their food upto the age of eleven.

The milk-teeth consist of four incisors in the front of each jaw, a single canine tooth on each side of the incisors and a pair of molars on each side beyond the canines.

The main function of the teeth is of course to masticate the food i.e. to reduce it to such a finely divided state that it may readily be acted upon by the various digestive fluids secreted in the system.

During mastication the mouth is full of saliva which blends with and softens the food. The saliva has a digestive ferment which plays a very prominent part in digesting the starch. Therefore the child must be taught to masticate the food more thoroughly and eat the food slowly, so that this ferment saves a good deal of digestive labour at a later stage.

The roots of bad teeth are laid in childhood, due mainly to the neglect of parents to teach dental hygiene to the children. When many of the parents themselves do not know the value of dental hygiene and the correct mode of cleaning the teeth, the children can hardly be blamed. The schools at the kindergarten level can take

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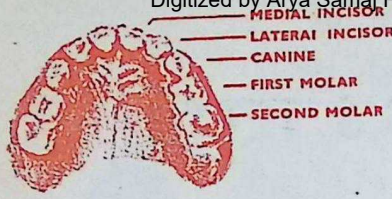

The Baby teeth

the initiative in this matter with advantage.

This is how teeth decay. Due to improper chewing and cleaning thereafter, food particles stagnate in the crevices between teeth, as also on the rough chewing surfaces called pits and fissures. Our modern diet consists mainly of carbohydrates, refined sugar and starch. The deficiency of roughage is evident.

Micro-organisms of bacteria come in contact with the stagnated food as a result of which acids are formed. These acids corrode the enamel and disintegrate the organic and inorganic constituents of the teeth. Soon a minute hole or cavity is formed on the surface of the teeth where the bacteria comfortably settle and produce more acids which destroy more enamel. Even at this stage if the dentist is not consulted and the small cavity is not cleaned and filled, the decay in the cavity goes deeper and reaches the pulp which contains nerves and blood vessels, and then through blood vessels the bacteria enter the blood stream which goes to all the parts of the body carrying the disease-forming bacteria with it. The tooth may then start paining, and once the pulp is infected and abscesses have developed on the root ends it is no use. At the end of the tooth, the tooth has to be removed.

It has been found that in the modern man the jaw decreases in size sooner than dentition which causes overcrowding of teeth and other deformities.

Impaired third molar trouble is due to lack of space for the tooth to errupt. Irregular front teeth is also due to lack of space in the jaw to accommodate them. We have now treatment for correcting the irregularities of such teeth. Here again your dentist will be the best man to detect the irregularity from the start and guide you to treat the irregular or overlapping teeth. This treatment will give your child better look and help him develop a positive, confident personality, so important in modern life.

As I said, dental disease starts with soft food. It does not however end there. Impaired dentition makes hard chewing more and more difficult. Hence the food has to become softer still. It thus becomes a vicious circle. The only way to break this circle is to have good periodical dental check-ups throughout life and competent treatment for disorders, if any, besides of course the formation of healthy dental habits during early childhood.

Due to lack of oral hygiene not only do teeth start decaying but the gums get irritated due to stagnation of food particles. This results in gingivitis i.e. inflammation of gums. These type of gums bleed very easily.

As no pain accompanies it, the patient neglects this, and this by unseen degree leads to pockets in which pus develops and eventually the patient is a prey to pyorrhoea.

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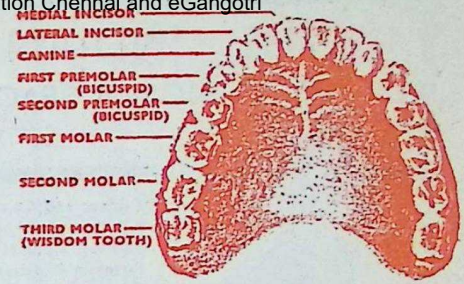
Pan-chewing results in coating the teeth with a dark brown crustation. Due to this, the gums tend to separate from the teeth and eventually the teeth become loose.

Chewing of betel-nut and pan puts a lot of strain on the supporting tissues of the teeth, which slowly break down, thus weakening the teeth. The worst point is that this process of damage is not accompanied by pain. Therefore the chewer does not realise this till it is too late when the supporting structures have completely broken down and the teeth start shaking and become sensitive to sweets, sour and cold-drinks. Pan with tobacco does greater damage.

Using *dantan* (babul or other twig) for cleaning teeth is a very good habit, as far as it gives good exercise to the supporting tissues of the teeth during its process of chewing besides removing suspended impurities. These green twigs exude certain medicinal juices which have a beneficial effect on the mouth. But the *dantan's* obvious drawback is that it cannot reach all the surfaces of the teeth and especially those between the teeth of the molars (grinders). Here the tooth-brush scores.

Though it is not within the scope of this article to discuss the correct method of tooth brushing in detail, which could be only done by your dentist at chair-side, I will attempt to place before you some important points.

Never brush across the teeth. Brush each tooth in turn using the brush from gum to tooth. Brush each jaw separately. Use your tooth-brush like a paint brush and not like a scrubbing brush.



The Permanent teeth

In brushing the back teeth at the top, place the brush in your mouth so that the tips of the bristles may point upwards and the sides of the bristles may contact the teeth and the gums. Press the sides of the bristles firmly against the gums and teeth with slight vibratory motion. Then drag the brush slowly from the gum towards the biting surface of the teeth. Remember to maintain steady pressure and vibrate gently.

The steady friction and the pressure massage the gums and help keep them healthy. Brushing down on the top teeth and up on the bottom teeth helps remove food particles from the crevices in the teeth. The inside of the teeth has to be similarly brushed. The brushing of the teeth should be done for three to five minutes and then the mouth has to be rinsed vigorously with water.

Brush the teeth at least twice a day with the brush. In order to get greater benefit teeth should be brushed within ten minutes after eating. School-going children should be instructed to rinse their mouth well after the lunch in the

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school. The same will apply to office-going adults. If I may say so, it is better to have the brushing habit checked by the dentist from time to time.

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More than tooth-pastes and tooth powders, which should be smooth in consistency, the better you brush your teeth, the better you keep your mouth healthy.

Roughages in food have a cleansing action and as such detergent foods like raw vegetables, lettuce, carrot, cabbage or turnip, or fruits like apples, sugar-cane, etc. should preferably be taken at the end of a meal.

I may emphasise at the end that there is nothing in preventive medicine that equals mouth-hygiene and the preservation of teeth. Verily mouth is the gateway to health, guard it.

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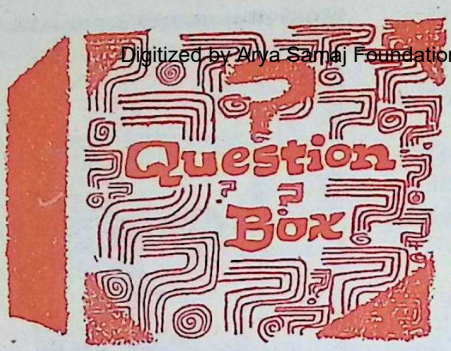

ANSWERS by

K. M. Munshi

827

Sri Tadikonda Vanakrishna Sarma, Undi.

Q: *One of my teachers said that a "wife is a knife to cut your life." My friend, however, insisted that a "wifeless life is a moonless night." Will you kindly give your views in this matter so as to assist me in coming to a decision for getting married myself?*

A: Your teachers—if what you attribute to them is true—are fond of playing on meaningless words. Your friend also wants to rhyme wifeless with moonless. Life is incomplete without man and wife discovering harmony of the body, emotions and spirit. When they are united as Parvati and Parameshvara, to use Kalidasa's simile, like word and sense—*vagarthaviva sampriktau*—life attains its fulfilment.

828

Sri P. Pothan Setty, Rayadrug, Anantapur Dist.

Q: *Can one become a Sannyasi without proper Gurupadesa?*

A: Unless we are inspired by a Guru and for a few years live in his company, it is very difficult to change our mental content. Unless it is so changed Sannyasa does not become real.

However there have been gifted souls who have taken to real Sannyasa without a Guru, but those souls have been very rare.

829

Sri K. Krishna, Gulbargh, Hyderabad (Dn.).

Q: *According to St. John 14:6, Jesus sayeth unto him, "I am the way, the truth and the life: no man cometh unto the Father but by Me". How far can we believe this statement?*

A: Jesus Christ was one of those, in whom, according to me, God had descended, as in an *avatar*. His way was the way of love, which is both Truth and Life. When he used the words 'no man cometh unto the Father but by me', he only meant that without realizing Truth and Love—which he represented—no one could attain God, or, to use the words of Sri Krishna, "Live in Me".

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Arcot Lakshmanaswami Mudaliar

IN these days of academic chaos in our country, to be chosen as the Vice-Chancellor of a University for the seventh consecutive term (of three years each) admits of only one explanation: that man must be extraordinarily capable, particularly when he can well afford to shine in his own light without this honour. You have now before you a picture of Dr. Arcot Lakshmanaswami Mudaliar, the Vice-Chancellor of Madras University. The entire academic world will recognise him instantly by his lily-white turban with its Jari border and the vertical saffron mark shining on his forehead. The highest international conferences have not discouraged him from wearing these two adjuncts which to him are more or less emblems of national honour and religious piety.

Dr. Mudaliar is one of the twin sons of his parents, the other being the famous statesman-cum-industrialist, Sir A. Ramaswamy Mudaliar.

The problem of twins is of great interest not only to the science of medicine and psychology but to astrology as well. In the present case, both are males and both have become famous in their own ways. The writer knows of a case in which one of the twins is a male and the other a female. While the female has become very prosperous, the male suffers from grinding poverty. To argue that God is partial to women is to forget that He could at least have made both prosperous! This is by the way.

Born 73 years ago of a respectable family of Kurnool, now of the Andhra Pradesh, Dr. Mudaliar has carved for himself a unique place in the academic

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world of this country. During his long tenure of over eighteen years of Vice-Chancellorship, the Madras University has grown by leaps and bounds: the departments have increased; education of women has progressed considerably; a high standard of education is being maintained; above all, student-unrest is unknown.

The story is told that when on a previous occasion the Senate of the Madras University sent Dr. Mudaliar's name as its unanimous choice for Vice-Chancellorship, the then Chancellor is reported to have remarked, jocularly of course, "You deprive me of my power to choose between three nominees as required by the University Act!" Since then, it is said, three names are being sent for the sake of formality although he is the unspoken choice.

Recently Dr. Mudaliar hit the headlines by his difference with the State Education Minister when he plumped for the English medium for higher education as against the State Minister's plea for adopting the regional language. (Examples are not wanting in this country of Vice-Chancellors standing up to bureaucratic inroads in the academic sphere. The late Sir Asutosh Mukerji's was a shining example.) While the outcome of the pilot experiment at Coimbatore at the Minister's behest is awaited with interest, the University Senate is apparently solidly behind Dr. Mudaliar by its near unanimous choice of him for the Vice-Chancellor's post for the seventh time.

Academics is not the only field that claims his attention. Equally important is the medical world where his services continue to be in great demand. As a leading obstetrician and gynaecologist, his contribution to that field has won international recognition. His books on those subjects have become classics in medical lore. As leader of the opposition in the Madras Legislative Council to which he was elected by overwhelming majorities his contribution to its discussions has been uniformly profound and fruitful.

Dr. Mudaliar was educated at the Christian and Medical Colleges of Madras. Joining the Madras Medical Services, he served as Professor of Obstetrics and Gynaecology in the Madras Medical College for eight years from 1934 and was appointed first Indian Principal of the same College in 1939.

He has been connected with the University education of the State in one form or another ever since 1924. He was Chairman of the Inter-University Board and its Standing Committee. Of the Indian Medical Council, he has been a member since its inception. Other bodies with which he has been connected are: The All India Council of Technical Education, All India Council of Scientific and Industrial Research, etc. He had been the Chief Commissioner of the Provincial Boy-Scouts Association. He did valuable work as Chairman of the Secondary Education Enquiry Commission in 1952-53. When the affairs of the Banaras Hindu University were in the doldrums, the Rashtrapati in his capacity as Visitor asked Dr. Mudaliar to inquire into them and make a report which he did. He is Chairman of the Health Survey and Development Committee of the Third Five-

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Year Plan. His international connections include the Chairmanship of the Executive Board of the WHO and the UNESCO.

Deeply religious by temperament, Dr. Mudaliar is justly famous for his equanimity, tolerance and just appreciation. An able administrator, he is known for his integrity and grasp of details. He has the unique gift of steering clear of disputes and presenting a united formula. His very presence exudes an atmosphere of dignity and respectability. Age sits lightly on his shoulders. Beneath bushy eye-brows his keen and alert eyes inspire confidence in other men.

A recipient of Padma Bhushan (1954), he has been honoured by conferment of a number of honorary degrees too. He has been our cultural Ambassador in his constant trips abroad. A great friend of the Bharatiya Vidya Bhavan in its manifold activities, he is the Chairman of the Bhavan's Madras Kendra. That in his age of retirement he should give his very best to the country speaks volumes of his high sense of mission in the great cause of humanity, for no cause is greater than education.

May he live long!

Good company imparts some goodness to wicked men, but wicked company cannot impart wickedness to good men. The rose does not partake of the smell of the earth on which it falls but the earth does.

—Wise Saying.

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France, on the organization of the command of land forces under Eisenhower, on the direction of the final advance and the liberation of Prague and Berlin —on all these points the British Chiefs of Staff, backed by the Prime Minister on occasion, sought to convince the U.S. Chiefs of Staff of the rightness of their view and to get them to join in instructing the Supreme Commander accordingly. In every case the U.S. Chiefs of Staff sought the opinion of the Supreme Commander, and then took the line that they saw no reason to question his right to decide the matter. They declined to exercise a close supervision over his military policy, nor were they pressed to do so by the President. Roosevelt's powers were failing as his end drew near, but in any case he preferred to be guided by General Marshall. It is a matter of opinion whether different decisions would have brought about a more favourable political situation in post-war Europe. The study of the art of control in war will dwell for long on these matters. We can at least be thankful that the divergences were no greater than they were, and that they were outweighed by the over-all harmony of the alliance.

One wonders how the strong-minded men who led the Allied forces in the war were able to bear the strain not merely of responsibility and hard work, but of interference, prodding, criticism and complaint coming from their political masters. How, in turn, could the politicians cope with the frustrations of ill-success and the heavy casualties in operations which they found difficult to understand and whose limiting factors they often could not appreciate? In the First World War the relations between the politicians and the soliers were marked by ill-will and intrigue. Was it the same this time? Generally speaking, it was not, and the main reason for this was that as a result of the lessons of the past the correct functions of the civil and military authorities had been defined and machinery had been built up through which each could exert its proper force without disruption. One sees in Lord Alanbrooke's book how severe the strain became and how at times fatigue and exasperation grew to be almost more than he could bear. The dynamic concentration of his great master, who could never relax and who exerted constant pressure on every point, coming on top of his endless daily burden of work, was at once an inspiration and a penance. We must make allowances for the fact that we are reading a diary in which the impressions are immediate and not always balanced. Even so, one feels the atmosphere which always pervades the conduct of great affairs.

The fact is that powerful forces generate heat as well as motion, and only those men who can pursue their course without being bent and charred by the heat survive in their high positions. Nearly every great commander in history has been driven to the limit by the importunity of his government at home, and often by its lack of understanding and support. This is one of the hazards of high command.

Fortunate were those commanders who served men who, while driving them hard, gave them consistently loyal support and encouragement.

[Courtesy: *Foreign Affairs*]

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HANUMATI REJOINS

[Continued from issue dated July 24, 1960. Due to circumstances beyond our control, this series could not be resumed before now. The inconvenience is regretted.

The gardener woman is advising her cripple son not to associate with artisan friends. She is relating the story of how an artisan betrayed his friend Samba. The latter had entered a monkey body leaving his own to pick some fruits for his wife when the artisan entered the vacant body of his friend and claimed Samba's wife.—Ed.]

WHEN the drama of transmigration was taking place between Samba and the artisan friend, Samba's wife was a mute spectator. There was little outward manifestation to warrant suspicion. But intuitively she suspected that something was going wrong. The strange behaviour of the monkey which all but spoke and was shedding tears lent ground for her suspicion.

As she walked, it was no doubt the body of her husband that accompanied her. But certain modes of expression and thought on his part appeared to be foreign to her. As they proceeded, a child of some forest-dweller they had previously met was standing beside a tree, yet the new Samba walked away ignoring him. All these added to her suspicion.

Although she consoled herself for the time being that the body was that of her husband, she could not entirely reconcile herself to the situation. She recalled the *puranic* anecdote. Two brothers-in-law made an offering of their heads to Parvati. Pleased with the prayers of their wives Parvati gave their husbands back to them by piecing together the heads and bodies. But it so happened that one man's body was linked to the other man's head, yet they came alive. The two women were flabbergasted at this strange transformation and did not know who should accept whom as her husband. The learned men of the time conferred and gave the ruling that as the head was the prized organ of the body, the choice should be determined by the proper heads. Accordingly the women took back as their husband the one with the former husband's face.

In the present case, it was even simpler. The body did not change at all, although the spirit inside seemed different. Yet for the time being, following the above precedent, she lived with new Samba.

Old Samba despite his monkey form, could not easily forget his former love and so little by little he came down and started hovering about his former wife. Fake Samba too noticed the monkey. Realizing the danger of per- [illegible] them, he set

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the vandals of the place against it. They booed it, threw stones and by other means started driving it away. Unable to bear these persecutions, the monkey started running helter-skelter seeking shelter in all sorts of places. The persecutors becoming merciless, the monkey ultimately receded into the forest where, tired by hectic running, it drank mouthfuls of clear water and ate the forest-fruits.

As the monkey rested for a while, it saw the dead body of a parrot by the wayside. Seeking to escape from persecution at the hands of his artisan enemy, Samba left the monkey-body and entered that of the parrot. Unable to bear the separation from his beloved, Samba in parrot-form flew once again into the city with the intention of living close to his beloved and draw consolation from her face at least.

One day the Samba pair were witnessing a prize-fight between their pet goats. It so happened that Samba's goat fell down dead, pierced by the horns of the other. Suddenly fake Samba, hurt by the defeat, left off his body and entered that of the dead goat to resume the fight to the finish. That was the chance for which the parrot had been waiting. So, real Samba left the parrot body and re-entered his original body left vacant by the action of the artisan.

Coming into his own, Samba's next action was to cut the throat of the goat into which the artisan had entered into two. His anger did not subside even at that. He therefore held the dead goat by its hind legs and hurled the carcass sky-high which fell on this hillock and from that day blood has been flowing like a river down this hill. Yama's messengers control the flow lest it should break the bunds.

Finally Sage Kaundinya asked: "Is there anything so sinful as the betrayal of a friend?"

Komala Bhaskara and his friend fell at the feet of the sage and once again expressed their sense of obligation to the sage.

Completing this story, the gardener-woman said to Pavaka: "My child, I have heard the above story from my elders. That is why I had to warn you against untrustworthy friends. Such people never fail to harm you, or your relatives. It is in their blood. Do not go near them. Even if they force themselves on you, refuse to look at them. Do you hear?"

Pavaka could not believe his own ears because what the old woman had been telling was hundred per cent true in his life. The betrayal of Kumbhi appeared before his mind's eye like a cinema show in all its ramifications. He wondered if his adopted mother could have intuition, or heard all about him. However that be, her words were all true and that fully lent support to the hellish action that Kumbhi had undertaken against him.

The last part of the story she related started working on Pavaka's mind. Thought he: "Of what use is my life if I do not tear my betrayer to pieces with my own hands?"

Disturbing his trend of thought, the old woman said: "My son! The princess of this country Hanumati is the most good-natured girl I have seen. She has become very devoted to me. She buys all the flowers and garlands

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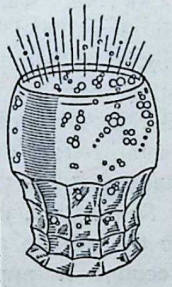

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your father takes or I take to her every day. She would wait for us to bring the flowers rather than buy them from others. She is devoted to the poor. She feeds a large number of them every day."

These words fell like drops of nectar to a dying man. Deciding to take advantage of the liaison accidentally established by her, Pavaka said: "Mother, I am happy to hear what you say. I shall give you a tip. Tell the princess all you know about me. I assure you she will show much more regard for you. You know what it means. Do not think I am indulging in idle talk. Do this once, as I tell you. If it fails, you need not listen to me any more."

"My son! You are too optimistic. Where are you and where is the princess? What are we to gain from the narration? I don't think I shall do as you tell me," said she sceptically.

"Mother, I am not such a fool as to ask you to do something that will bring discredit to us. Just do this once and see if you do not get a reward for it," said Pavaka.

Payaka further gave the woman a golden head-ornament and told her: "Mother, take the princess aside and show her this piece of jewellery. She will be extremely delighted and she will ask you who gave this. Then tell her I did. Don't fear. Good-bye."

Accordingly the gardener-woman took the jewellery to the princess and when she showed it to her, the princess evinced very great pleasure. Said she: "This is my head-ornament (*chudamani*). Who gave it to you?"

"My son," she replied.

This put a stop to the anxious moments of he princess. Her life's episodes unrolled before her like a film. She recollected how her husband Pavaka loved to possess this ornament of hers in beloved memory of her. The wretched Kumbhi had consistently been double-crossing her. What a difference between her lord and this impostor!

Addressing the woman, the princess further asked: "You said your son gave this to you. Was your son born of your womb?"

"Princess! I don't want to lie. He was not born of me. Certain circumstances brought him to me. From the first moment we have been looking upon him as our own. But does that make any difference? Did not Krishna grow as the son of Nanda?" said she.

"Can you tell me the circumstances under which he came to you?" asked the Princess.

The gardener-woman thereupon told her how he was found, with his legs and hands severed, in the forest and how her husband practically gave him rebirth, how they had become fond of him and how, though a cripple, he looked after their garden efficiently.

As soon as she heard this, Princess Hanumati had little difficulty in recognising that this cripple son was no other than her husband Pavakaroma. Her breasts heaved as she shed torrents of tears at the series of misfortunes that beset her lord.

She made a present of a costly *sari* to the woman and said: "From your account it appears that your son should be very good-natured. May I see him one of these days?"

(To be continued)

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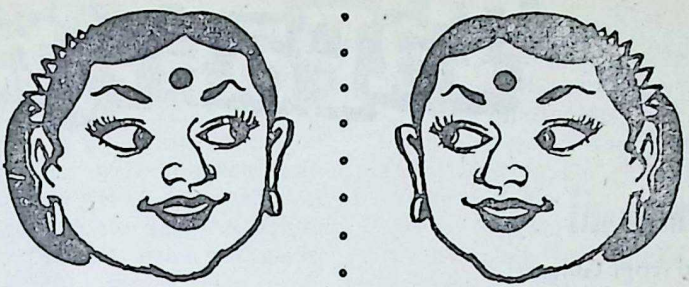
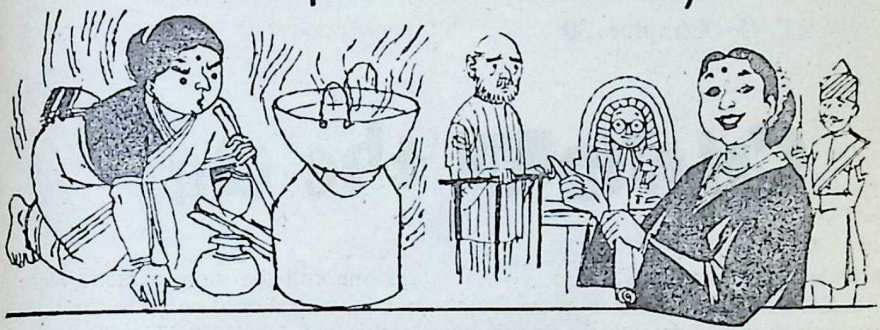
They look alike



...but perform differently



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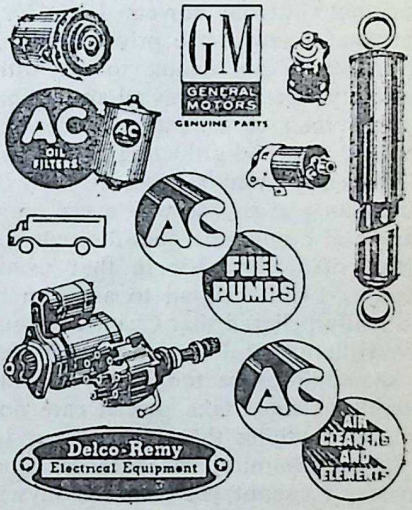

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Tapasvini

by
K. M. Munshi
Translated from Gujarati
by H. M. Patel, I.C.S. (Retd.)

PART II Chapter 30

CHANDAN the GOD

My dear brother Uday,

I have not been able to erase from my mind the story which Swamiraj narrated yesterday nor can I just forget what I saw in the private temple. Even now I am unable to say with certainty whether it was all an illusion or the *thali* containing the offerings to God was really floating in the air.

Evidently Swamiraj sees his God in Chandan and that is why every morning and evening he goes through the ritual of feeding her in that secret temple. I am tempted to ask him if he really believed that Chandan's soul lived there, but I dare not, as I feel I shouldn't probe too much into his secrets; I must take special care not to ask anything that I ought not to ask, for Swamiraj has been so good to me. I cannot yet reconcile myself to the thought that he and Sarvanand are one and the same person. Were it not so, why should he go to the temple in the way he does? He told me that he has done so for the last thirty-five years; not even once has he missed it.

The following day he continued the story of Sarvanand and Chandan:

Both the Thakore and Ba Saheb (his mother) of Barkantha were delighted in securing the services of someone who was not only a good soldier but also a learned Brahman. The fact that he was formerly in the service of their hereditary enemy gave edge to their happiness. They accommodated him in the temple of Bhutanath, and soon after, made him officiate as its Pujari.

After completing his routine devotional practices, Rajubhatt went out with Thakore's men on their

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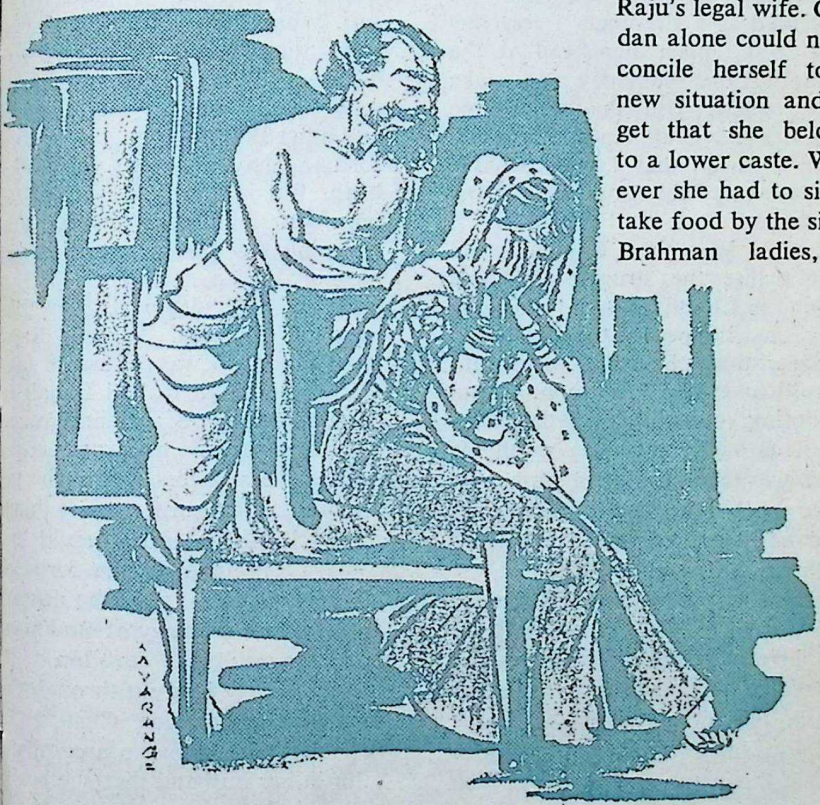
nocturnal adventures in search of loot. The Thakores of Dhebaria and Barkantha themselves bade their men commit dacoities and appropriated the loot. These bravados spread terror right from Baroda to Broach. They were complete masters of the highway. The police of the Baroda State and the British police appeared helpless against their might.

In this hundred square mile area there were none to rival Rajubhatt in horsemanship or swordsmanship. He was as unsparing of himself as he was fearless. Small wonder that in a very short time he became the right-hand man of the young Thakore of Barkantha. The Thakore who was barely twenty years of age had come to the *gaddi* only two years before. The administration lay for the most part in the hands of Ba Saheb, his mother, who too became extremely fond of both Rajubhatt and Chandan.

Everyone naturally accepted Chandan as a Brahman girl and Raju's legal wife. Chandan alone could not reconcile herself to the new situation and forget that she belonged to a lower caste. Whenever she had to sit and take food by the side of Brahman ladies, she



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would, as expiation, fast for three days. Her devotion to her husband was as complete as ever. Their son, Shambhudatt, who was strong and healthy, grew into a fine youngster. Chandan had really no cause for unhappiness except what her own conscience inflicted on her by reason of her having to live in the midst of Brahmans, which she thought was committing sin. That was why she always cooked things in milk for Rajubhatt. She also kept asking herself whether Shambhudatt, when he grew up, would be accepted as a Brahman. Every day she would place her head at the feet of Lord Mahadev and make one request: 'Oh! Shankar, let me be born in a Brahman family in my next birth so that I may be able to eat out of the same *thali* of my husband.'

For a long time Rajubhatt did not realise the struggle that was raging in Chandan's mind until one day she happened to remark in exasperation: 'Bhattji, I wish death would overtake me soon. I am polluting your body everyday. May Bholanath (Lord Shiva) recall me and give me a Brahman birth next time so that we could marry duly and eat from one another's hand without feeling guilty.'

Raju was shocked and deeply hurt when he heard those words. He loved Chandan so dearly that he would do anything to ease her mind. He looked through all the religious literature known to him to find if there was any way by which he could make Chandan a Brahman. For his part he had no doubt whatsoever that he could do so. Chandan was part of himself as was Parvati that of Lord Shiva. He blamed orthodoxy for making Chandan feel that he could not eat the food cooked by her.

One day Ba Saheb had invited them along with other Brahman guests. It was impossible for them to refuse. They went and had to take their meal along with other Brahman couples. Being very fond of Chandan, Ba Saheb greeted her with affection and offered her a *sari*. When the two returned home after the dinner, Chandan wept bitterly. 'What sins have I committed that I continue polluting you and other Brahmans? By some good fortune I have obtained you in this birth. But in the next, I shall be born worse in consequence, thus widening the gulf between us impassably.'

It was difficult to disprove the logic of Chandan. All that Rajubhatt could do was to assure her: 'Were you to go to hell I shall be there to lead you by hand round the sacred fire. Do not worry in the least. I have gone through the Shastras and know how things stand. If Vishwamitra could become a Brahman by the force of his dire penances, why should you not acquire the purity of Brahmanhood through your devotion?'

Accordingly he went through the formality of making Chandan a Brahman. She had such a complete faith in her husband that she really believed she was now a Brahman

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reborn. She was delighted, and she could now eat with Raju. Indeed before commencing their meal they made it almost a ritual to put one morsel into each other's mouth.

That accounted for Swamiraj's ritualistic fervour. For forty-five years now he had taken his meal only after offering food svmbolically to Chandan. Although born in a low caste family, Chandan had raised herself to the level of a Brahman through her single-minded devotion. Now-a-days, we need make neither penance nor earn merit. Our restaurants are the public levellers at little cost. Which is better —Chandan's selfless devotion to her objective, or our self-indulgence?

Swamiraj resumed his tale of Rajubhatt on the following day.

One night the men of the Thakore of Barkantha with Rajubhatt at their head attacked a marriage party which was proceeding from Chandod to Baroda and robbed them of everything. On their way back with their booty, however, they, in their turn, were ambushed by men of the Thakore of Dhebaria. In the encounter some Barkantha men were killed and the booty was seized and carried away by the Dhebarias!

At this the Thakore of Barkantha became furious as he felt deeply humiliated. He vowed to wreak revenge on Dhebaria.

Both the Thakores belonged to the same family. About two hundred years back the younger brother of the then Thakore of Dhebaria quarrelled with his brother and left Dhebaria vowing to destroy the other. He was a brave man. Remaining in exile he captured Barkantha and established his family there. He built a fortress round it. Ever since that time a blood feud had raged between Barkantha and Dhebaria.

Therefore when the news of the disaster came to Barkantha, the Ba Saheb took a vow not to touch food or water until Barkantha had avenged itself upon Dhebaria. She ordered Rajubhatt to attack Dhebaria and sent her sixteen-year-old younger son to accompany him.

Accompanied by the self-willed prince Vijaykumar and twelve other men Rajubhatt set out on horseback to Dhebaria at midnight. They were full of spirit when they left Barkantha. Their war cry 'Har Har Mahadev' and 'Jay Jay Bajrang, could be heard for miles around.

Then the skirmish followed. The Barkantha men fought boldly and killed several of the Dhebaria men, where some among them were left dead on the field. Rajubhatt had bravely led them. He had personally accounted for ten of Dhebaria's dead and about fifteen wounded. Indeed he had taught Dhebaria a lesson.

Early next morning when Rajubhatt's party returned to Barkantha, such of the men who came back were dog-tired. The wounds of some of them were still fresh, while the clothes of others were bespattered with blood. Many had their wounds bandaged with their own turbans. A few horses, too, had been wounded. While returning, these men had a tough job, keeping their horses

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from dropping down dead on the road. But they had won a victory and were hoarse shouting 'Har Har Mahadev'.

River Narmada was in full spate and the cold wind that blew from the river refreshed their tired bodies. Rajubhatt's hand carried the trophy of his blood-stained sword. But there was no joy in his heart. The sixteen-year-old Vijaykumar was dead. His corpse lay sprawling somewhere on the outskirts of Dhebaria. Along with him had been killed another brave warrior, Randhir, his loyal lieutenant. No more would he ride a horse and shout 'Har Har Mahadev'.

On the border of Barkantha was the temple of Bhutanath, where Chandan awaited Rajubhatt. Thither went all those heroes, washed their blood-stained hands and feet in holy Narmada and sat down in the courtyard. Chandan offered them all bread, baked rice, groundnuts and whatever she could lay her hands on by way of eats in the house, and then gave them cold water to drink. After partaking them those men fell asleep.

The victorious cry of 'Har Har Mahadev' delighted the awaiting mothers, sisters and wives in the village of Barkantha as well as in Thakorvada where Thakore's family lived. Ba Saheb had spent the day in the temple of Mahadeva offering worship. She felt happy that she had been able to avenge the affront offered by the enemy of Dhebaria.

Although quite early, the people of Barkantha were soon up and moving, eager to greet the heroes and to know first-hand what had happened and how many Dhebaria men and horses had been killed and wounded. The women when they arrived at the temple saw their men fast asleep. They made a tally of all who had returned. Those who found their men were happy and heaved a sigh of relief. Soon it was known that among those who had not returned from the fight was Randhir. When his wife, Mangla, learnt this, she went wild with grief. She ran to Rajubhatt who was lying asleep and shook him awake: 'Where is my little son's father? Where have you left him, you butcher? May you and your family be exterminated,' she said.

Mangla raved, cursed and wept in turn and became uncontrollable. When Raju sat up she resumed her attack. 'You wretched man, you took him with you to fight. And now you have left him behind to be eaten up by ravens. How could you? I have lost my man, my everything. May you lose everything you hold dear.' Mangla's distress was unbearable to witness.

How was Rajubhatt to bring back Randhir? His body lay sprawling on the outskirts of Dhebaria. Mangla wept bitterly. Raju had dealt innumerable blows and had received quite a few in return. He had been encircled by riders whom he had hacked to death and remained unmoved. Now, at the sight of this disconsolate widow, he lost his composure and addressed Mangla: 'Sister Mangla, how can I bring back Randhir? He was served his

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Thakore gloriously and faithfully.'

'Faithfully?' asked Mangla with bitterness and dashed her head against the wall. 'What do I care for your Thakore? He (Randhir) might have eaten Thakore's salt, I don't care. I only want my husband back. Bring him back, bring my son's father'.

It took some time before Mangla could regain mastery over herself, when she piteous wailing recounted herself the good deeds of her husband. There was none as brave as he in the whole of Barkantha. He was incomparable. 'Oh my son's father! Where have you gone?' cried she in anguish. Her woeful distress moved Rajubhatt, who realised that what was real was Mangla's sorrow, while loyalty to Thakore was the unreal.

By that time all the other men had woken up, Ba Saheb too had arrived. She was accompanied by two maid-servants who carried a supply of bandages, medicines and food. She asked the girls to dress the wounded men and feed them, while she sought Rajubhatt and patted him affectionately.

'I am glad you have come back—thanks be to Bholanath', said she.

Rajubhatt did not reply. How could he? The young prince entrusted to his care had been killed and he did not have the courage to face the mother. Ba Saheb went on to remark, 'I have heard of what has happened'. This gave Rajubhatt some courage and he said, 'Ba Saheb, if I could have had my way, I would have brought Kunwar Saheb back alive. I did all I could to protect him. I assure you, Ba Saheb, I would have gladly given my life for his.'

There was no exaggeration in what Raju said. His men had attacked the enemy in pitch darkness, but before long Raju could see that the young prince had fallen from his charger. Immediately Raju whipped his horse to his side and vigorously attacked the enemy who were about to overwhelm the young prince, but to no purpose.

Rajubhatt turned to Ba Saheb and said, 'I did all I could to save Kunwar Saheb.'

'I know, my son', replied Ba Saheb. Those few words assured Raju of Ba Saheb's full faith in him.

'I know, my son,' repeated Ba Saheb. 'When I was offering worship to Lord Mahadeva earlier in the evening, my rosary suddenly snapped and I realised at once what was coming.'

'Ba Saheb, Kunwar Saheb laid down his life protecting the honour of Barkantha.'

'My dear brother, I am an illiterate woman. For the moment all I can think of is that you have saved the honour of the Rajputs. I lay great store by honour, yet it is a pity we had no worthier occasion to die for. I had a vision of Lord Bholanath. He spoke to me in words which I could not hear but which I could understand. "My daughter," said the Lord, "you cannot conquer evil by evil." I am ignorant, but I am certain I heard those words from Bhola Shambu Himself'.

Raju was stunned by these words

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and kept looking at his bleeding hands and blood-stained clothes. 'Perhaps I am a fool, and perhaps I am confused,' continued Ba Saheb.' But, Raju, you are well-read. Someone had been telling me that you were once a Sadhu. Is that true?'

Ba Saheb suddenly stopped speaking when she heard a deafening clatter of a horse's hooves and saw a rising cloud of dust in the distance. A galloping horseman was speeding towards them. Evidently, he was a picket racing to give them a warning. Everyone guessed what it portended. The Thakore of Dhebaria was coming, escorted, of course, by the police officers of the Baroda State with a warrant of arrest against them. The picket shouted at the top of his voice asking them to clear out. All ran to safety. Those who were unable to move were helped to escape by their wives.

Chandan came up to Rajubhatt carrying her son, Shambhudatt. Said Raju to Ba Saheb: 'I am afraid this is going to be the end of my life. Everyone knows that I was leading the attack and that I have personally slain several of Dhebaria's men. Under the circumstances, you and Thakore Saheb cannot intervene in this matter, for you will lose your State. Look after Chandan and Shambhu after I am gone'. Saying this he ran for safety.

Ba Saheb was a true Rajput woman. She quickly followed him. Chandan and Shambhudatt too followed them into the fort. The gates were closed. Ba Saheb then took Rajubhatt by the back-door into the part of the palace reserved for women. With the help of Chandan, she pushed him into a cellar and closed the trap-door. She placed on it a manually-operated grinding mill. From down below Raju could hear Chandan's voice chanting the Lord's name as she worked the grinding mill ceaselessly.

Not long after, police officers of Baroda and Dhebaria's men arrived and were met by the Thakore. They inquired where Rajubhatt and his men were. The Thakore denied all knowledge of their whereabouts and of course asserted that they had nothing to do with the dacoity. The Thakore played host to the policemen for a fortnight and pretended to help them in their search for Rajubhatt. They searched many houses. The Thakore even moved his women-folk from their part of the palace to enable the police to satisfy themselves. Their search was in vain.

Day and night Chandan sat turning the stone mill used for grinding corn which had been placed on the trap-door of the cellar. At midnights Ba Saheb would come there and with Chandan's help move the grinding stones aside and open the trap-door. She and Chandan would then bring Rajubhatt out of the cellar, so he could breathe fresh air. The two women would then offer prayers to Mahadevji on behalf of Rajubhatt. Rajubhatt would also offer prayers ; he assured them that the prayers of his two guardian angels would not go in vain. And God appeared to have listened to their request. For a whole fortnight

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Chandan kept on turning the grinding mill all day and half the night. She refused to desist for a moment from her task. She feared that if she stopped for a moment, the police would find the trap-door and trace Rajubhatt.

Fifteen days' strenuous grinding, all day and half the night, took a heavy toll of Chandan's health. Her palm was lacerated and bleeding. She had started vomiting blood due to the strain. But she made no complaint and nothing would move her from the trap-door. On the day the policemen left, they removed the grinding stones and brought Rajubhatt out from the cellar. When he saw Chandan in daylight he was aghast. 'What has happened to you, Chandan? Why are your palms bandaged?'

'O, nothing much,' replied Chandan. 'I will bring you some food.' She was coughing every other minute and her voice was feeble.

By the time Rajubhatt had his bath and was ready to say his prayers. Chandan arrived with a *thali* full of food in her hand. Despite her persistent cough she tried to smile. She affectionately fed him from out of her hands, then put the plate down on the floor. As usual, Rajubhatt tried to feed a morsel in Chandan's mouth. As she opened her mouth to receive the food, she looked affectionately at Rajubhatt. The food so placed however stuck in her throat; she could not swallow it. After a little struggle, she threw out the morsel and along with it vomitted blood, collapsed on the floor and died.

"Poor Chandan!" I could not help remarking, as the Swamiraj concluded the story. "What a pity that after all this suffering, her life should have been cruelly cut short!" said I.

My dear brother, you need not be surprised to know that for Rajubhatt Chandan is still alive, for Swamiraj's eyes smiled when he heard my spontaneous reaction and said in an affectionate voice, "No, you are wrong; she is still living with me in the form of my God."

There was no grief in his voice. There was the certainty that he was telling something which was clear to him as daylight. I could now understand the full significance of his mode of worship at his private temple. When I realised what it all meant, I fell at his feet.

"My daughter," said Swamiraj, "it is entirely in us to discover the form in which God reveals Himself to us."

My dear brother, I was deeply moved by this story. I am sill somewhat in an agitated frame of mind. Anyhow it is late now. I shall write to you again tomorrow.

Yours,
Raj.

[*To be continued*]

Sacrifices by the wealthy, forbearance of the mighty, courage in sorrow, unostentation in righteous conduct are the marks of greatness.

—Wise Sayings.

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THE YOUNGER PRINCE AT LARGE

DESTINY works in strange ways. While one may see in it the helping hand, others may see in it a serpent and experience its concomitant fear. Perhaps it is inherent in it and destiny meant it that way.

When the royal elephant voluntarily placed the garland on the elder brother's neck and hoisted him aloft with its trunk for an exalted purpose, the younger brother saw in it the hand of death and without caring even to pause or look back, fled into the jungle convinced all the while that his brother was killed by a rogue elephant pursued by a party of shikars.

When he thought he was at a safe distance, he paused and looking back, shed copious tears crying: "O, my beloved brother! Is it for losing you that we started from home? How shall I answer our father and mother? How indeed shall I move alone in this vast world without your help? O, brother!"

Consoling himself in many ways, the younger brother walked ahead, reaching a city by nightfall. He was greatly fatigued by hunger and thirst. As he walked along the streets of the city, he saw a large mansion where he thought he might beg with success. So, ascending its steps, he knocked at the door when a maid appeared to whom he said: "Mother, I have had no food for three days. I am hungry. Will you give me a morsel?"

That mansion happened to belong to a prosperous danseuse of the city and when the maid saw the thirty-two royal marks on the young beggar's person, she called her head mistress from inside and whispered her findings into her ears. The head mistress of the house was an old woman who was well versed with the ways of the world. She was a connoisseur of men and nothing would escape her shrewd eyes. At the very first look she sized the young man up to be of royal stock but could not at once account for his present condition. She held the view that everything on God's earth had its own use provided one tapped it at the right time and place. She would not discard even a broken screw, unless she was convinced after a period of waiting and watching, it was absolutely of no use. Persons of royal origin could never depreciate in their intrinsic value. The conch does not lose its whiteness even after being roasted by fire. She concluded that she could put him to good use.

So, she smiled at him, took him inside the house, gave him a wash and fed him sumptuously. The old woman's daughter who was the most sought-after danseuse of the place, cultivated the young man's friendship with the object of knowing all about his past and future plans.

One day in the course of a conversation the danseuse said something funny which made the young prince laugh. It may be recalled that as a

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It was during the reign of Emperor Sher Shah that India's famous national highway—the Grand Trunk Road—was built. To tend the needs of the traveller and his horse, *sarais* or rest houses were built at an interval of two *kos* (roughly four miles) along the entire stretch of the road.

Today, there is a network of roads covering the country, and still more are being built to convert the nation into a neighbourhood. It is along these roads that merchandise can move to the remotest village or hamlet in the country. They are the highways to economic progress.

As a new source of supply of a versatile road building material, the newly commissioned asphalt plant of the Stanvac Bombay Refinery will be a big help to India's road-building programme. Completed in ten short months at a cost of 102 lakhs of rupees, this plant can turn out in one year enough asphalt to surface 12 parallel roads, each 12 feet wide, running all the way from Delhi to Calcutta. Furthermore, the plant has increased the foreign exchange savings generated by the Company's Refinery —the first large modern one to be built in India. Since its completion in 1954 more than 73.56 per cent of all the petroleum products sold by Standard-Vacuum in India has been refined here.

The initial cost of the Refinery was Rs. 1,193 lakhs. Of this total initial investment Stanvac advanced Rs. 793 lakhs and Indian sources provided another Rs. 400 lakhs. Since 1954, Stanvac has made additions totalling Rs. 401 lakhs for plant expansion and improvements. It now provides more than 20 per cent of India's total needs for refined petroleum products.

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esult of eating the kernel of the divine nango-fruit, the prince had the aculty of spilling valuable gems from is mouth. He did so. The old woman vho was witness to the phenomenon ushed towards him and artfully col-ected them all in her hand. While she icked, she patted herself on her back n her acumen in judging the value f the stranger.

Seating herself along with her dau-hter beside him, the old woman put he young prince at his ease and asked: 'How is it, my son, that you spill these ems as you laugh? You do so often?"

"No. This is the first time I did. Recently I happened to eat a little ker-el of a divine mango. On account of ts great power, I am able to do so."

"Who gave that fruit to you? Not hat I am interested in it."

"A sage gave it to me in the forest. Even that sage cannot do it for a hun-dred years to come."

"How so?"

"This mango-fruit grows only once in a hundred years."

"I see! I am so glad you got that pre-cious fruit. You are indeed lucky."

She left the conversation at that but instructed her daughter privately to use all her arts to make the youngster laugh as often as possible. In his new-found love, the young man never suspected her intentions. The danseuse was amassing great wealth by collect-ing all the gems.

Human nature is apt to overreach itself in its eagerness. In her greed to possess the potentialities of the divine mango entirely the old woman decided on secreting the kernel of the divine mango which, according to her, was still in his close possession if not in his abdomen since he continued to confer the benefits. She struck on a plan.

So she told him one day: "My son, I think it is good once in a while to take a purgative as it will help main-tain your health in good trim."

Little suspecting, the young prince drank the potion she gave. That medi-cine was a strong purgative and under its effects weaker men were known to have succumbed. Naturally our young man too became very weak as a result of excessive purging. When he lost consciousness, the mother and daugh-ter searched him. Not succeeding, they had him thrown out of their house into the street.

By God's grace, the young man's purge stopped. When he woke up, he was so weak that he was unable to move. A kindly soul gave him thin gruel. This revised his strength. He soon walked to the river-side and had a wash there. As he sat there, he brought back to his mind all that happened to him in the house of the danseuse and how he had been de-frauded. However he did not take it seriously.

Just as he was musing thus, he saw a few yards before him a sage sur-rounded by four disciples. The former was apparently in his last stage. He was telling his four disciples: "After I am dead, you four divide among yourselves my turban, *kurta*, the cane and my sandals—one each. My turban will create at will large buildings. My *kurta* will give any amount of food at will. The cane will win over enemies and my sandals will take you any-where here or in other worlds. May

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God bless you!" As he said these words, his life departed.

Those four disciples who lived like brothers till then found to their horror that their preceptor's gifts proved to be a veritable apple of discord. They quarrelled among themselves as to who was to inherit which of the four gifts. Ultimately they agreed to refer the dispute to Kalimata after the cremation of their *guru* was over. So, hiding those four precious gifts in the womb of a tree, the four *chelas* carried the dead body of their *guru* to the cremation ground.

The young prince who was watching this strange drama decided that it was God's will that the four gifts of the departed sage were really meant for him. Otherwise why should this drama at all be acted before his eyes when, of all times, he needed divine help? And why should they quarrel in the way they did and finally why should they leave the precious gifts right before his nose and go away, although for the nonce?

The young prince walked to the tree where the precious gifts were hidden, rescued them from the cavity and cleverly hid them at another place for the time being and slept at some other corner.

The foolish disciples returned after cremating their *guru* and when they found to their consternation their *guru's* gifts missing, they looked at one another suspiciously, although they knew for certain no one of them had stayed behind. Ultimately one of them advanced the theory that the gifts must have returned to the *guru* as they had quarrelled. Although not quite satisfied with the explanation, they departed from the place in disgust in opposite directions.

As soon as his coast was clear, the young prince came to where he had hidden the four gifts of the sage, took them out and contemplating on the sage, said: "O great soul! Pardon me if I have misappropriated your gifts bequeathed to your disciples. You know very well they quarrelled and I think it was your intention to punish them and I came in conveniently. At all events, I am your disciple now. Please bless me!"

Saying this, the youngster wore the turban on his head, put on the *kurta*, stepped into the sandals and holding the cane in his hand walked to the cool shade of a tree. Seating himself comfortably on the green grass he willed the *kurta*: "May I have good food!" No sooner said than came before him a tray of most inviting food and drink. He satisfied his hunger and thirst. Belching contentedly, he directed his will at the sandals and said: "I must now go to the danseuse's house," when lo! he was floating in the air and soon descended in the courtyard of her house.

[To be continued]

Even in the worst of circumstances good men do not become mean. Does not camphor give out more of its fragrance when it is burnt?

—Wise Sayings

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News & Notes

BHAVAN'S MADRAS CENTRE

SRI SISIRKUMAR MITRA, Jt. Director of Education, Sri Aurobindo International Centre of Education, Pondicherry, delivered a lecture on "Rabindranath Tagore and Sri Aurobindo—Some Reminiscences" at the Bhavan's premises on Saturday, the 20th August 1960. Sri K. Chandrasekaran, M.A., B.L., presided.

DHARMA SAMMELAN

UNDER the auspices of the Veda Dharma Shastra Paripalana Sabha, Kumbhakonam, the 20th Sammelan took place at Bangalore on the 21st of last month under the presidentship of Brahmasri Sengalipuram Anantharama Dikshitar. In connection with this conference a three-day programme was held at Sri Rama Bhajan Mandir Hall, Malleswaram, where on each day lectures and discourses on topics like the Samskaras were delivered by learned men. Three of the Heads of Mutts of Karnatak graced the occasion by their presence. There was *Avahanti-homa* on the 20th. The Conference which was inaugurated by Sri. A. G. Ramachandra Rao, Ex-Education Minister of Mysore, was attended by more than five thousand delegates. There were Vedic recitals by Vidwans. The President, Sri Dikshitar, distributed the prizes to Vidwans and exhorted the public to cultivate Dharmic way of living which emerged from the eternal Vedas, the fount of all Dharmas.

BODHENDRA JAYANTI

THE 268th 'Aradhana' Festival of Sadguru Bodhendra which falls on September 17, is being conducted under the joint auspices of Thakurli Bhajana Samaj and the residents of Wadala, at 'PRABHA', Plot No. 89, Bombay-31, on September 16, 17 and 18. Sri Bodhendra who was a great exponent of the efficacy of Ramanama was the 59th Acharya of the Kanchi Kamakoti Peeth. His life story can be had free from the above address.

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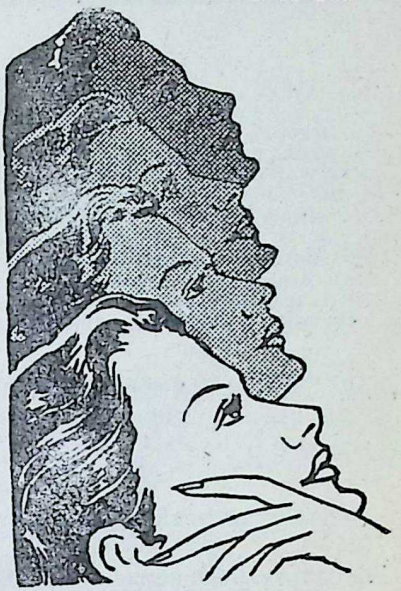

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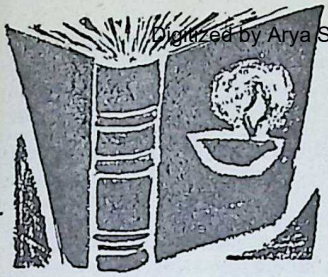

Our Bookshelf

THE LIFE OF SWAMI PURUSHOTHAMANANDA. Published by P. Narayan, Ashok Bhawan, City Station Road, Agra. First edition, 1959. pp. 218+6. Price: Rs. 2.50 nP.

BASED on the *Atma Katha* in Malayalam of Swami Purushothamananda, this book on the life of the Swami in English is a well-written narrative. Neelakanthan, as the Swami was in his *purva ashram,* was born in a conservative Hindu family in Thiruvalla in the old Travancore part of the Kerala State. Quite early in life the call for a higher life had come to him as it did to many great sages of Bharatavarsha. Unlike, however, Sri Ramana Maharshi of Tiruvannamalai, Neelakanthan was not able to sever completely his ties in the early years of his life. However, on his mother's death, renunciation became easy. He was fortunate in having *satsanga* quite early in his life and the old Hindu traditions of people around him quickened the pace in him for a life of renunciation and service. Frequenting the temple near his house, the young Bhakta forgot himself in meditation and prayer. Illness quite often proved a handicap to him which he had to overcome as he did when he sought the feet of Lord Krishna at Guruvayur.

Obstacles were constantly threatening to thwart his material progress and these made him take more and more to a life of meditation. Swami Nirmalananda of the Ramakrishna Mission, who became his Guru, named him Neelakantha Bhaktan and moulded his formative years by his spiritual guidance.

The book gives an account of the places of pilgrimage visited by Bhaktan all over India. The frequent bodily illness which would have incapacitated ordinary mortals made Bhaktan more and more determined to live a life of renunciation and service.

In our 'Punya Bhumi' there appear to be certain focal points for spiritual vibrations. Like Tiruvannamalai and Kancheepuram in the South, we have Kashi and Uttara Khand in the North

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which stretches from Hardwar to Kedar and Badrinath. Vasishtha Guha on the banks of the Ganges north of Hrishikesh cast a spell on Bhaktan who was given *Sannyasa* in the Ramakrishna Order and had assumed the name of Purushothamananda. Sage Vasishtha of the *Ramayana* chose the cave near the lovely wooded spot on the slopes of the Himalayas and the cave had an overpowering attraction for the Swami, perhaps on account of a *purva janma vasana*. Even today the Swami is adorning this spot and is a great solace and a spiritual leader not only to the inhabitants around but also to his many disciples all over India and particularly on the west coast of South India.

Among his contemporaries Swami Sivananda of Hrishikesh has played his part in the onward march of the Swami. Many are the sages and saints who have come into contact with this great spiritual Guru of Hrishikesh and have borne the impact of his influence.

The Swami is yet another example of the Hindu Sannyasi who preaches by his life and by word of mouth the undying and eternal truths of the Upanishads. He does not establish a new creed. The Ramakrishna Order itself can proudly claim the Swami as one of its shining leaders moulded in the cast of the Paramahamsa Ramakrishna himself. The remarkable trait in the Swami is his conquest of his senses and his renunciation of all worldly goods.

This book will be a useful addition to any library containing philosophical and religious works as an absorbing life-sketch of a genuine saint who has travelled all over India and is shedding his lustre from Vasishtha Guha.

—*Sri C. R. Pattabhi Raman.*

HAPPINESS OF MANKIND. By Dr. T. K. N. Trivikram. Published by K. Raman, Congress House, Bombay. pp. 129. Price: Rs. 3.

DR. TRIVIKRAM has given us in the volume under review much food for

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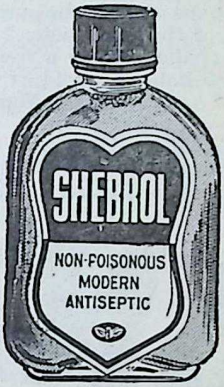
thought and has proposed a reconstruction of our political philosophy in the light of ancient Indian thought. This should not be mistaken for a revival of the past, resulting from a nostalgia for all that is ancient. He examines critically the different aspects of the clashing ideologies that are competing for the mastery of man's soul and imagination today. He examines the current political ideologies—democracy, socialism and communism—with great scholarship and profuse documentation and condemns them for lack of moral excellence and right apprisal of the nature of man and his happiness. He believes that the State should not merely exist for the sake of life but also make good life possible as Aristotle envisaged. Dr. Trivikram puts forth a passionate plea for the supremacy of the moral law. He writes "Happiness is the reward not of constitution and legislation, nor of forms of government, but of discipline and virtue." In another context he writes, "Unless we are prepared to remove the defects in ourselves, our institutions will never serve us right...without moral excellence in the governors and the governed, a Welfare State is not possible. Inner strength is the solution to the ills of the world."

Dr. Trivikram puts forth the conception of a Sattvic State as the ideal one. He does not underrate the significance of economic life but pleads for the internal development which makes proper enjoyment of economic life possible. He pleads for a State which respects individual personality and makes it possible for the individual to contribute creatively. He is not for a police-State nor a semi-police-State, nor for States which are the way to it. Dr. Trivikram has his roots in Indian classical view. He stresses the need for moral excellence in the individual, in the family, in society and the State.

Dr. Trivikram has no patience with a secular State. He makes the interesting suggestion and vigorously pleads for the Sattvic State, for the establishment of a Ministry of Moral Excellence in the governments of all nations. He



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believes that India with its glorious past should give the world a lead in this matter. Trivikram has Manu's sanction for such a dream: Manu did put India so high:

एतद्देश प्रसूतस्य सकाशादग्रजन्मन :।
स्वं स्वं चारित्रं शिक्षेरन् पृथिव्यां सर्व मानवा : ।।

Manu. II 20.

Dr. Trivikram discusses many interesting things and the entire book is full of learning and passion for a moral life. He is right when he declares "that constitution is no use, if the man refuses to build himself up into a being of character." Plato in his *Republic* said "Constitutions are as the men are and grow out of their character." Dr. Trivikram's challenge has a topical value in the materialistic world of today.

—*Dr. P. Nagaraja Rao.*

THE DIVINE AWAKENER. By Swami Rajeshwarananda. Published by Sevashramam, Eesanaya Road, Tiruvannamalai, N. A. District, South India. pp. 480. Price: Rs. 5.50 nP.

THE book under review is a collection of editorials written by Swami Rajeshwaranandaji for the monthly *The Call Divine*. The book deals with diverse topics of philosophy, ethics and religion.

A few extracts alone are enough to give an idea of the way Swamiji writes. "Prayers are quiet communion wherein man speaks and God listens, and while God speaks man listens." "Vice digs its own grave and builds its own tomb because the seeds of destruction are in its very womb". Hence when it knocks at your door, be able and bold to say "no room for your ladyship, pass on". "Arjuna acting, acts not; killing, kills not, since the action is minus the poisonous sting". "Man is an expression of God, and God is the reality of man". "Behave not like the husband who threatens to make a widow of his wife. Be not a square peg in a round hole. Be not a superanimated yesterday in-

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capable of sympathising with today. Be not an afternoon farmer."

The author has revealed in the present book the wisdom of Vedanta with profundity and grace. This is a brilliant book full of lofty ideas and inspiring thoughts. Though the style of the author is apopthegmatic, sententious and high-falutin, yet it is laconic, perspicuous and mellifluous. The more one reads the book, the more he will like it. Swami Sivananda writes about this book, "This is a scripture for your *swadhyaya* and it is your *guru*". The book is really so.

—*Prof. Dayal Sharan.*

SANSKRIT

SRIMAD VALMIKI RAMAYANAM (Sanskrit Text). Edited by Mullakudy R. Sunderesa Sastry. Foreword by Swami Sivananda. Price: Rs. 15/-.

THIS work which is critically compiled from a number of ancient sources has some innovations in the text. While the common conception is that the great work consists of 24,000 verses after the Gayatri, this volume consits only of 20,000 verses. Sundarakanda has only 54 and not the usual 68 *sargas;* the familiar Chandrodaya Varnana and Akshakumara Vadha are missing from this *sarga*; Aditya Hridaya forms the 87th *sarga*; in the *phala-sruti* of *Samkshepa Ramayana* the famous verse *Patthan Dwija* is missing; many verses like *Namosthu Ramaya* are considered by the author as interpolations.

The author who is reputed for his Ramayana expositions is entitled to his views but he should show such differences separately by footnotes.

The editor's thesis appears to be that verses not in *anushtub* metre cannot be Valmiki's because of the poet's admitted preference for that metre.

The volume is neatly printed and produced.

—*Sri V. S. Mahalinga Sastri.*

GUJARATI

CHAR TIRTHAMKAR (Four Tirthamkaras). By Pandit Sukhlal Sanghavi. Published by R. D. Kora, 48 Gowalia Tank Road, Bombay 26. pp. 8+182. 1960. Price: Re. 1.50 nP.

THIS is a collection of ten articles and studies pertaining to the four Jain Saviours Rishabha, Nemi, Parshva and Mahavira. They reveal all the usual characteristics of the author's writings: objectivity, rational approach, originality of interpretation and social purposiveness..

In the first study of the collection he has construed the traditional life-story of Rishabha, the first Saviour, as connoting a disinterestedly active participation in worldly life (and *not* its denial). If this interpretation is accepted, the conclusion that Jainism had an activist slant near its origin becomes inescapable. The conjecture is well-reasoned and has startling implications for the history, evolution and the present-day practice of Jainism. In another study the author has attempted to show—and according to the reviewer, quite convincingly—that the

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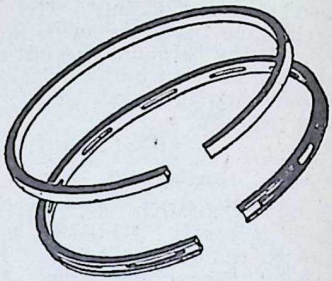

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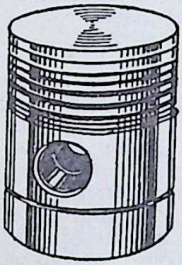

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traditional biography of Mahavira was substantially influenced by the rich and highly popular Krishna legend of Hinduism. His comparative study of Parshva's and Mahavira's respective roles in moulding Jainism succeeds in placing some of the basic differences between the Shvetambara and the Digambara sects of Jainism in their historical perspective.

The publisher deserves credit for selecting these valuable contributions to Jain religion and history for the purpose of a memorial publication.

—*Dr. H. C. Bhayani.*

TELUGU

AAKUNDI VYASAMURTI SASTRI CAARI JEEVITA CHARITRA. By V. Ramachandra Keerti, Lecturer in Economics, Government Arts College, Rajahmundry. Published by A. Venkata Sastri, Kakarparru, *via* Tanuku, West Godavari Dist. Price: 50 nP.

AAKUNDI VYASAMURTI SASTRI was an 'Ashtavadhani' of great renown who adorned the chair of Sanskrit for more than 20 years in Government Arts College, Rajahmundry, and retired in 1915. He was a versatile Sanskrit scholar well-versed in Telugu also and he has enriched the latter literature with translations of as many as 13 *parvas* of the *Mahabharata* and also translated Sanskrit dramas like *Prabodhachandrodaya, Anargharaghava* and also the lyric *Surya Shatakam.* Similarly he has written other Telugu works also like *Ritu Samharamu, Bhaamini Vilasamu, Adhyatma Ramayanamu, Parashara Smriti* and attempted a Telugu rendering of that high watermark of Sanskrit literature, the *Naisadhamu,* but his death prevented him from completing it. The present biography is written by his affectionate grandson who is also a learned Professor now in the same college. The biographer could have provided a historical touch by supplying actual dates, as provided in the appreciative articles that have already appeared in the Telugu journals *Subodhini* and the *Bharati.* We wish him [illegible] his efforts to produce a con[illegible] volume, but we would urge [illegible] avoid typographical errors (as are found in the book) and provide us with more authentic source material (with correct dates).

—*Prof. U. Venkatakrishna Rao.*

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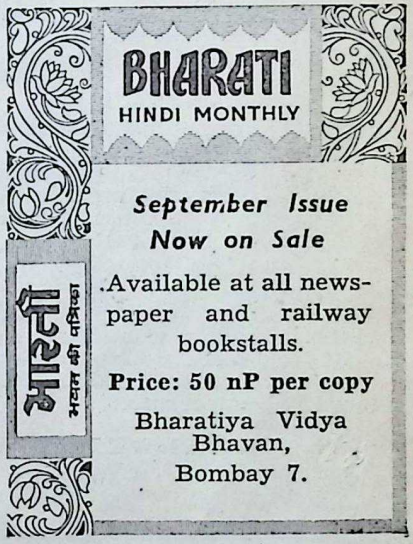
ACKNOWLEDGEMENTS

TO THE PATRIOTS (A Historical Review). By Prabhata Rainjana Sarkar. Published by Ananda Marga Pracaraka Sangha, P.O. Jamalpur, E. Rly. 25nP.

CHESHTA-BALA SIMPLIFIED. By R. N. Ramasubban. Published by the author, Ravanasamudram, Tirunelveli Dist. Re. 1.

GURU-RAMANA-VACHANAMALA. By "WHO". Published by Sri Ramanasramam, Tiruvannamalai. Re. 1.



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